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# Religious Work Among Italians in America

By ANTONIO MANGANO





# Religious Work Among Italians in America

A SURVEY FOR THE HOME MISSIONS COUNCIL

BY

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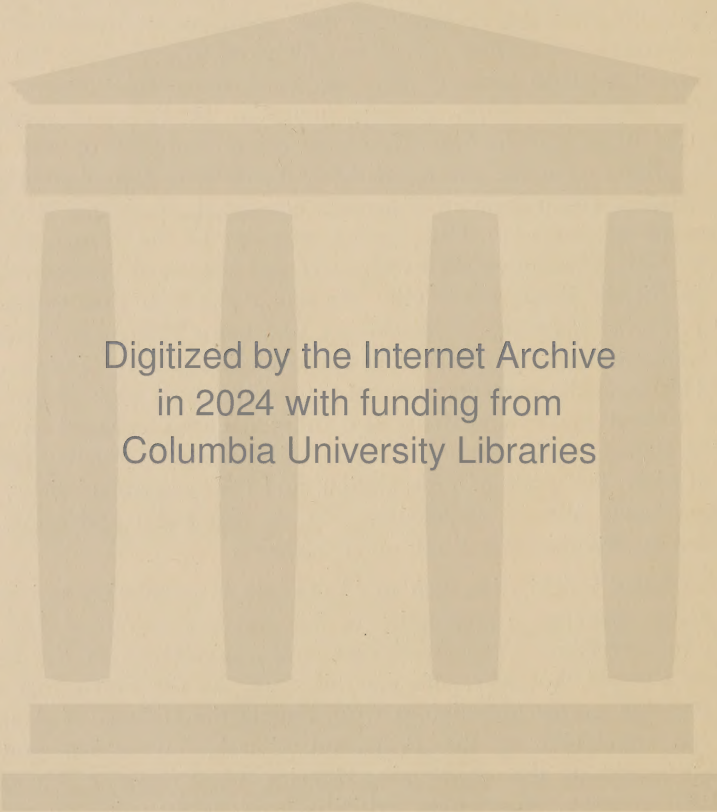


## Foreword

In the years 1916-17 the Immigrant Work Committee of the Home Missions Council, representing the interests of thirteen evangelical denominations, engaged in a survey of the Italian communities of this country, with particular reference to their religious needs and the work of the churches. A similar survey of "Religious Work among the Poles in America" has been made by Rev. Joel B. Hayden (Missionary Education Movement, New York, 15 cents, prepaid). A survey of conditions among the Bohemians in America is now being completed by Rev. Kenneth D. Miller. For the survey of the Italians, Rev. Antonio Mangano, of the Italian Department of Colgate Theological Seminary, Brooklyn, volunteered his services. His expense was met by the Home Missions Council. Mr. Mangano visited many city and industrial communities in the East, Middle West, and South. He was at the same time engaged in writing *Sons of Italy* for the Missionary Education Movement, a mission study book syndicated by the various denominational home mission societies. This pamphlet presents material collateral to this book and of particular interest to denominations and other agencies engaged in work with the Italians, and to leaders in home mission work. For the general point of view, the mode of presentation, and the recommendations, Mr. Mangano holds himself responsible. In the Appendix statements are furnished by denominational and other agencies.

In so broad a field with such rapid changes in population and in the work of the churches, a publication of this sort is soon out of date and subject to correction. The Immigrant Work Committee of the Home Missions Council, however, submits this study as the first effort at a comprehensive survey of religious work among the Italians of America from the standpoint of the Protestant church. It makes grateful acknowledgment of the painstaking service of Professor Mangano. Added information, corrections, criticism, and constructive suggestion will be heartily welcomed.

New York, July 1, 1917



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## RELIGIOUS WORK AMONG ITALIANS IN AMERICA

### I. POPULATION

It is impossible to state accurately the total number of Italians now resident in the United States, for these reasons: (1) No separate vital statistics are available to show the total number of Italian deaths. (2) It is impossible to tell how many have returned to Italy permanently. Many, especially single men, make the voyage back and forth several times. (3) The war has recalled thousands to fight under the banner of Savoy.

In 1914 a total of 294,689 Italians entered the country, and 97,073 departed, making a net gain of 197,616 in the Italian population; while in 1915 the Bureau of Immigration records show that a total of 51,655 were admitted and 116,985 departed, making a loss of 65,330.

We may perhaps get a fair idea of our Italian population by approximating it as follows:

A careful study of one of the Brooklyn colonies in 1910 showed the children born of Italian parents just about equal in number to the adult population of the colony. If then, as is indicated by the Bureau of Immigration statistics, 3,000,000 Italians have come here during the past thirty years, allowing 1,000,000 for deaths and permanent departures would leave us 2,000,000 of native-born Italians with 2,000,000 children born in this country. But it must be remembered that in many parts of the country there are construction and labor camps made up of men without families; also many thousands have departed for war service. To be wholly fair, we can take off 500,000 more, and then safely say that the Italian population in the United States is at least 3,500,000.

There is not a single state in the Union that does not have Italians within its borders, but they are most numerous in New York, Pennsylvania, New Jersey, Massachusetts, Connecticut, and Rhode Island. In recent years they have made their way westward, and large colonies are now found in West Virginia, Ohio, and Illinois. A large group of northern Italians have settled at Asti, California, and are engaged in vine culture. It is estimated that there are 91,000 in the state. The recent industrial development of the Southern states has drawn a large number to Alabama, Georgia, Florida, Louisiana, and North Carolina. It is estimated that no less than 100,000 Italians are employed on the sugar plantations in the Southern states.

The chief centers are New York City with its 600,000, the second largest Italian city in the world; Philadelphia, 200,000; Boston, 60,000; Chicago, 74,000; New Haven, 30,000; Providence, 40,000; San Francisco, 30,000; Newark, 36,000; and Bridgeport, 25,000. The state of New York has the largest Italian population of all the states of the Union, nearly 1,000,000, forming over one eighth of the population of the state.

### II. ECONOMIC CONDITIONS

#### *a. Occupations*

As Italians are to be found in every state in the Union, and even in Alaska, Hawaii, and the Philippine Islands, so it may justly be said that

they are engaged in all the occupations which are common to the life of the American people. The Department of Commerce and Labor Report for 1914 shows that out of a total of 294,689 Italians admitted to the United States in that year, there were 73,335 classed with no occupation, this number including women and children; 193,284 were classed as agents, bankers, teamsters, farm laborers, manufacturers, merchants, and servants; 28,679 were classed as skilled workmen, as barbers, carpenters, gardeners, jewelers, mechanics, painters, stone-workers, engineers, tailors, shoe-makers, etc.; while 1,116 were counted under the professions—actors, architects, clergymen, editors, professional engineers, lawyers, scientists, musicians, physicians, sculptors, and artists. While many of these do not secure employment in their own trade or profession, because of the handicap of language, still in our Northern states Italians are engaged in fifty-one different occupations and in twenty-four trades in the South. New York City alone has over 200 registered Italian physicians, 250 sculptors, and a goodly number of teachers in public schools and colleges. One Italian, Mr. Tanzola, has recently been appointed to teach mathematics at the Naval Academy at Annapolis.

#### *b. Wages*

The deft fingers of Italian women and children make \$3,000,000 worth of artificial flowers annually. An expert colorist can make fifty dollars a week. By rapid and constant work, early and late, women can make from \$4.00 to \$5.00 a week in their homes. Glove-making is another home trade, practised especially in Gloversville, New York, and the surrounding towns. Also in New York City a woman by constant work can sew a dozen pairs a day, for which she receives \$1.20.

Musical instruments, banners, and badges, *dolci* (sweet cakes), and caramels, wood-working, furniture, and decorating are industries employing hundreds of Italians, while silk-weaving and hat-making occupy thousands more. Fifty per cent. of the weavers in the factories at Astoria, New York; Paterson, New Jersey; and West Hoboken, New Jersey, are Italians from Piedmont and Lombardy. They average about \$23 a week as do also the bookbinders and hat-makers of Orange, New Jersey. It may be worthy of note, in passing, that, contrary to public opinion, it is these northern Italian weavers in Paterson and stonecutters in Barre, Vermont, who are the most fiery and irreconcilable anarchists, and strikes are frequent among these justice-loving workers.

The great bulk of Italian immigrants fall into the ranks of unskilled laborers and are employed in the construction camps of railroads and subways, in putting in sewers, gas and water mains, and in road-making. In Barre, Vermont, the Italian stonecutters are indispensable in the granite sheds. In West Virginia they share with the Slav the task of mining soft coal. In Birmingham, Alabama, and Pittsburgh, Pennsylvania, they work in iron foundries; in Ohio the glass industry claims them. Massachusetts has thousands of Italians at work in her cotton mills and shoe factories. In New York and Brooklyn they throng the small tailor, cloak, cap, paper box, and candy factories, which are usually owned by Jews.

The Italians almost monopolize the barber trade. Hundreds are waiters at the large hotels. The Greeks are now rivaling the Italians as street venders of small fruits and are also crowding them up and out of



the shoe-shining business. The wholesale fruit trade in our large cities is almost entirely in the hands of Italians, and they have their own chambers of commerce in such centers as New York, New Orleans, and San Francisco. There are 3,000 fruit stores owned by Italians in Greater New York. Their merchants import \$3,000,000 worth of lemons and oranges besides \$5,000,000 worth of oil and wine annually, not to mention macaroni, cheeses, and dried fruits.

It is greatly to the credit of Italian self-respect that, in spite of low wages, less than one-half of one per cent. of the Italian population seeks charitable help. The report from our public almshouses and charitable institutions made for 1910 shows:

*Foreign-born White Paupers in Almshouses*

1,048.5	per	100,000	Irish
410.9	"	"	Swiss
390.7	"	"	French
313.0	"	"	Scotch
304.7	"	"	English and Welsh
300.0	"	"	German
75.0	"	"	Austro-Hungarian
43.7	"	"	Russian
31.8	"	"	Italian

Taken as a whole, the Italians are distinguished not only as to their high quality of industry but in their love of saving and ambition to rise in the world. A well-known senator was having his shoes blacked late one afternoon and noticed an open book on the stool the bootblack had just left. "What are you reading?" he asked. "Livy," replied the youth. "Livy?" "Yes, I attend City College."

*c. Housing*

Unmarried men find the housing problem easier to solve than the men with their families. They either board with the family of some *paesano* (compatriot) in the cities, or live in the dilapidated box cars furnished by the railroads for the section gangs or in the patched tin and tar paper shacks of road construction groups. It is very unusual if in any of these places they find any privacy or comfort. If they board, they must share the room with several others. Miss Dunwiddie found during her investigation in Philadelphia that seven persons ate, cooked, washed, and slept in one room. Sometimes in the larger cities, in quarters where rents are exceedingly high, there are day and night shifts occupying the same beds, and even sweatshop work may be carried on at the windows during the day by women and children, while the beds are occupied by night workers. In the slums of our cities the small dark rooms are a serious menace to health as well as to morals, and tuberculosis, a disease formerly unknown among Italians in their native land, is claiming thousands yearly in such tenements.

*d. Property Owners*

It is the earlier Italian settlers who own most of the property within the limits of the Italian colonies, both dwellings and property used for business. In 1915, \$100,000,000 worth of real estate in Greater New

York was listed under Italian ownership. Italians usually take up property that has little or no value and in the course of a few years improve it very greatly. In Rochester, New York, property in the Italian colony has increased 200 per cent. since the Italians became the owners of it. In Canastota, New York, they bought for a song large tracts of muck land and planted it with celery and onions. To-day that land is worth from \$400 to \$800 an acre. The Italians went to South Jersey and took up the sandy land about Vineland and Hammonton, and they have made it blossom like the rose. One man who ten years ago had nothing but strong arms and a stout heart sold his crop of peaches in 1916 for \$15,000. He owns a fine farm and a comfortable home.

### III. RELIGIOUS SITUATION

#### *a. General Situation*

It is a common belief among Americans that all Italians are Roman Catholics, and there seems to be good reason for this impression. Out of Italy's population of 36,000,000 there are not more than 60,000 Protestants, but there are unnumbered thousands, yes, tens of thousands of anticlerics and even atheists. Ninety-nine per cent. of the Italians landing on our shores would give the Roman Catholic as their religious belief, but if questioned a large number would add that they were not faithful to its celebrations nor its services, except perhaps at times of births, deaths, and marriages. A questionnaire sent to all Baptist, Presbyterian, Methodist, and Congregational Italian pastors on the question, "What per cent. of Italians in your colony are loyal to the Roman Church?" evoked an amazingly unanimous reply, "About one third." One or two reported, one fourth; and one reported, one half.

In one city of Massachusetts, out of a population of 1,700 Italians, only sixty attend the Roman Church; and in another city there is a colony of 6,000 Italians of whom only 300 attend that church. There is a colony of 35,000 Italians in Brooklyn which has only one Italian church seating at the utmost 400 persons. It conducts three masses on Sunday, and granting it were filled to its capacity each time, it could only minister to 1,200 persons, less than four per cent. of the population. Out of the 600,000 Italian population of Greater New York, the Roman Church, by its own figures, so far as I could obtain them, lays claim to only 180,000, including children, as members of Roman Catholic Italian churches—less than one third of the total Italian population.

There is need for the widest publicity of these facts in order to refute the common charge of proselyting, which all evangelical mission work among the Italians meets, and also because officials of city departments, health, probation, juvenile court, and charity organizations and even school teachers commonly assume that all Italians, adults or children, are Catholics and insist on treating them as such.

Religiously then, Italians both in Italy and America may be divided into four general groups: (1) All who are loyal to the Roman Church; (2) a larger group who are indifferent to religion, because they are disgusted with the priests and have ceased to believe what they teach; (3) the atheistic, anarchistic, and socialistic group, which is actively hostile to religion of whatever name. To this latter class belong the great throng



of younger men who have lost faith in Roman Catholicism and who firmly believe that all religions are only worn-out superstitions, imposed upon ignorant people to keep them in subjection. They have rebelled against the soul tyranny of the Roman Church and, mistaking liberty for license, they acknowledge no authority except their own wish and individual advantage. They have an organized propaganda aided by public debates, street meetings, clubs, and socialist papers, all seeking to enlighten and free their fellow Italians from the yoke of superstition and their consequent condition of slavery for the benefit of the rich and the powerful. "You are taught," they say, "that it is wrong to steal and commit violence, so you will not injure the property of your oppressors, and they are flinging you a mere pittance, robbing you of a just share in the profit of your labor. You are taught that to limit your families is an awful sin, because industry must have a steady stream of workers, and if they are numerous your oppressors need pay them little. Men and women, control the size of your families. Do not raise up sons and daughters to be the slaves of the privileged classes." These newcomers, seeing for the most part only the under side of American life, and treated often, it must be admitted, unfairly and with discrimination, ought not to be allowed to blunder in their conceptions of liberty. If they continue to come, a million or more a year, they will soon rule America through the ballot-box. How will they rule? By what standards? According to what ideals? It is for us to determine, while yet there is time.

Among the better educated this revolt against the traditions and infallible authority of the Roman Church is called modernism, or perhaps it is better to say that modernism is an attempt to correct and modify the teaching and the practises of the ancient church and bring them into harmonious relations with modern thought and knowledge.

The fourth group is made up of what may be called "the faithful remnant"—men and women who have seen a new truth and have been willing to endure the bitterest criticism and unite themselves with the "insignificant" and "feeble" evangelical groups. As in the case of Israel, it was the few that held up true ideas about Jehovah, so it is only the few among the Italians who are holding up the vital and life-giving principles of Christianity before the eyes of their nationality.

#### *b. Activities of the Roman Church*

For a number of years the Roman Church paid little attention to the Italians in America. Consequently the work of Italian evangelization was much easier fifteen years ago than at the present time. The common report among Protestants throughout the length and breadth of our land is: "When we opened our mission the Catholics were doing nothing for Italians; now they have built a church, are building a parochial school, and are copying our various social activities." Realizing that the majority of the Italian priests were unable to hold the people, as early as ten or more years ago young American seminarians, mainly of Irish descent, were sent to Rome to learn the Italian language, and to become familiar with Italian thought and feeling. They are now taking part in this new aggressive campaign. In Lawrence, Massachusetts, where the evangelical work of the Rev. Ariel Bellondi has created considerable comment, a new Catholic church has just been reared and seven nuns

have been brought into town to visit the homes and so overcome the "devilish influence of the Protestants." In Providence, there is a large, prosperous, and influential Italian colony of 40,000. Two years ago in one section of the city there was built the beautiful church of Saint Anna. It is a copy of the church of St. John and St. Paul in Venice, and an Italian bell tower stands beside it. Padre Bove, who seems to be an energetic, wide-awake priest, is now completing an equally well-equipped parochial school building. The plant is estimated to cost \$50,000. This school will contain an auditorium which will be used as a theatre and for concerts, rooms for an orchestra, and a day nursery with forty beds for babies. There are to be also eight good-sized classrooms where the religion of the fatherland will be taught and *l'Italianità*, which means "Italian feeling," and which can hardly be conducive to Americanization.

In other localities the Catholic Church conducts sewing schools, music classes, gymnasiums, athletic activities, classes for the study of English, kindergartens, day schools for the boys and girls, and boy scout troops. In a New York Catholic settlement, vocal, piano, and organ lessons are given free to the people. A large number of fresh air homes have been established, and there is a long list of homes and protectorates for foundlings, orphans, and wayward boys and girls. These children are committed through the courts, the city paying for their maintenance. These helpful ministries are the direct result of the example of Protestant work. Indeed the pope considered the apathy of the Italian clergy of such importance that he not long ago sent a special encyclical letter urging them to stop abuses in Italian parishes and do all in their power to hold the Italian people to the church. In August, 1915, an appeal was sent out to all the Catholic clergy to support and distribute a weekly Italian Catholic paper which it is proposed to publish. It will be ably edited and will make an up-to-date, valuable magazine for Italians in their own language.

Italian priests are both good and bad, but the doctrine the Church has taught her children for generations, and still teaches them, that the value of the priest's ministry, his authority, and power are independent of his character and private life, is the cause of much moral looseness in priestly life. "When the priest stands before the altar, he represents God, he stands in the place of God, and he is the only channel for the flow of divine grace."

Some priests take their office most seriously, and with the authority that such a doctrine confers, there is great opportunity for limitless good under wise leadership. Father Bandini is such a priest. He headed the little colony that founded Tontitown, Arkansas, in 1898. His courage and faith held them together in spite of a cyclone and frost which killed a first harvest. For more than twenty years he has been the veritable Moses of his flock. He has established good schools, taught his people to appreciate the best in American life, and has become the moral force of the community. I shall long remember my visit to the colony, to his home, to his church. He knew that I was of a different faith, yet we talked in a natural and friendly manner, even about things upon which we did not agree. It would be well for Italians, yes, and for America, if there were many more of his type. This splendid man has but recently died.



### *c. Organizations Outside the Church Working for the Italians*

While the churches and religious bodies were the first to move in behalf of the social and general welfare of Italians in this country, there have been other organizations that have lent a helping hand. The public schools in many of the large cities have established night schools for the study of English, while New York, Pittsburgh, Chicago, and other large cities have a special lecture department of the public school system to give free illustrated lectures in the Italian language on subjects of interest, such as: "The Beauties of America"; "The Lives of Great Americans"; "The Value of the Public School System," etc. In Greater New York, the Board of Health has an Italian department which provides special lecturers to churches and social institutions who give in illustrated lectures information about how to avoid various diseases, especially tuberculosis, which is becoming a great menace among Italians here. In addition to this the organization known as the University Extension furnishes doctors, both men and women, to speak before mothers' meetings on such subjects as "The Home," "Ventilation," "The Care and Feeding of Children," and other important topics. The Y. M. C. A. has had a special branch for Italians in upper New York, the only institution of the kind in the United States, and the work which the Y. M. C. A. is doing for the foreigner in general has touched in a most helpful way the life of the Italian.

The one effort on a large scale to reach the foreigner with the English language and American influences is that which has been put forth in Detroit. The Board of Education and the Chamber of Commerce undertook jointly the task of getting the adult immigrant to study English as the first step in Americanization. The result was the organization of the entire industrial, educational, social, and religious force of the city into one whole, to carry on a campaign for the purpose of getting the foreigner under American influences. The public libraries, the City Recreation Committee, the Health Committee, all social agencies, the Y. M. C. A., Y. W. C. A., Babies' Milk Funds, Children's Home Society, the Salvation Army, Associated Charities, employment bureaus, Boy Scouts, women's clubs, and the great power of the foreign language press were all enlisted in the campaign. The campaign is only a year old and there was an increase in the registration at night schools of 153 per cent., a 25 per cent. increase of young mechanics in the high schools, and a greatly increased feeling of responsibility on the part of employers and community in general for their foreign population.

The National Americanization Committee is also occupying itself with the task of Americanizing the foreigner. It makes this fourfold suggestion to the American people:

1. Americanize one immigrant woman.
2. Get one immigrant to become a citizen.
3. Teach one foreign-born mother English.
4. Put one immigrant family on your calling list.

One of the most helpful signs in connection with the development of the life of the foreigner is the interest which the Americanized foreigner takes in his own people. A splendid example of this is the activity of the Italian Medical Association of New York City which publishes a bi-

weekly magazine called "The Word of the Doctor," which furnishes information of a most valuable sort regarding all questions of hygiene and health. One of the chief objects of this propaganda is to eliminate the quack doctor, both American and Italian, who is so prone to become a parasite upon the life of the ignorant foreigner.

No right-minded person can fail to appreciate the value of the service which these different organizations are rendering in connection with the Americanization of the foreigner. And yet it must in all fairness be said that, with the single exception of Detroit, so far as the adult immigrant is concerned, the great Americanization influence throughout the entire country has not been the public school nor the social settlement, but the evangelical churches. Throughout the entire country our missionaries are everywhere teaching English, showing the people what is best in American life, in American history, and in our present political institutions. One of the finest examples of this kind of work is to be found in Fairmont, West Virginia, where a consecrated woman, with a real love in her heart for the foreigner, has reached through her English classes over 250 young Italians. But no one receives English lessons from this woman without receiving something that is infinitely better, the appreciation of the value of an upright, moral, and straightforward Christian life. In a word they learn English but also learn Christ. The biggest educational factor in the life of the adult is the evangelical church. Many a man who did not know how to read and write has been impelled to make every effort to learn how to read and write because he wanted to sing the hymns of the church. Even poor, peasant women have been inspired by the church atmosphere with the desire to read. Young men who knew nothing but a dialect have been led to study through the inspiration of the church to learn their native tongue as well as the English language.

Another factor in the educational process of the church is the Daily Vacation Bible School. Everywhere, especially in the South and the West, are to be found these schools in connection with our foreign churches and missions throughout the summer months. These provide a helpful influence for the thousands of children who would otherwise play in the hot streets, and bring to them the impressive Bible stories, the beautiful hymns of our Christian faith, and various lines of industrial activities, such as sewing, weaving, hammock-making, etc.

#### IV. PROTESTANT WORK AMONG ITALIANS

##### *a. Early Stages*

During the early years of Italian immigration, the evangelical churches of America assumed the same attitude toward Italians they had previously taken toward the Irish in the early fifties. The Italians were regarded as the natural property of the Roman Church. But, as we have already indicated, the Roman Church did not interest itself in attempting to reach this nationality, and this was due in part to a natural hostility on the part of the Irish toward the Italian. As they increased in numbers and Mulberry Bend grew famous for the violent crimes committed there, American people were roused to a sense of obligation toward these aliens. They believed that these people were in need of having the



gospel preached to them since they were so largely outside of all religious influences.

The first mission for Italians in America was established thirty-seven years ago by that dean of Italian work in the United States, Rev. Antonio Arrighi, under the auspices of the New York City Mission Society. This church has had a wonderful history and at the present time it is keeping up its record by the aggressive work that it is doing. The work is housed in the old Broome Street Tabernacle, and according to its last report, it has a membership of 300, an average attendance in the Sunday-school for the past year of 453, while during the church's thirty-seven years of existence no less than thirty-two men have been sent out to preach the gospel to the Italians in the various parts of our country. The church has also sent out eight women workers. The bond of fellowship that is created within the church circle is so strong that no matter where the members live, in the Bronx, in Brooklyn, or even in the towns of New Jersey, they feel drawn back to their home church for communion service.

#### *b. Denominational Survey and Comment\**

A good deal of the work for the Italians during the first few years was necessarily in the nature of an experiment, feeling the way, as a good friend of mine used to say, "merely tentative," but as time went on and it became apparent that Italians are responsive to the gospel appeal, the various denominations began to plan for a permanent work and equipment.

##### *(1) Presbyterian Church in the U. S. A.*

The first to enter the field of Italian evangelization in this country were the Presbyterians, and as they were the leaders in the enterprise, so to-day, it must in fairness be stated, that they are setting the standards for all other denominations. They are doing a most thorough and aggressive work with the most far-reaching plans for future development. The immigrant work office of the Board of Home Missions is busy making thorough surveys of Italian colonies in many states. They aim to build up a system of parishes which shall lead and minister to the entire community life.

From the beginning the Presbyterians have been in close touch with the Waldensians, "The Israel of the Alps," the Protestant church of Italy which dates back to three centuries before the Reformation, and, surviving many cruel and bloody persecutions, has come down to the present day. Needless to say, the Presbyterians' work has gained much from its associations with these old Italian Protestants, and the Waldensian Church has furnished a goodly number of excellent ministers and missionaries for the Presbyterian work. Among this number none was more highly respected nor more valuable than the Rev. Alberto Clot, who has recently died. A cultured, Christian gentleman, born in the Waldensian valleys, speaking and writing French, Italian, and English with equal ease and polish, he had a remarkable grasp of all plans of Italian work

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\*See also the Appendix, A to E, for presentation of the work of denominations and other agencies for Italians as given in special statements of policy by denominational workers.

both here and in Italy. He left in manuscript a just completed history of the Waldensian colony in Valdesse, North Carolina, which we may all hope to see in print. This Waldensian element has been a valuable asset to the work of this denomination in laying a broad and firmly reliable foundation for future work.

The Presbyterians have in a special manner caught a vision of the possibilities of the future, and are spending large sums of money in every department of their work, without putting too great emphasis upon immediate results. They are cultivating the community in a sensible and scientific manner. Twenty-five years from now they will reap an abundant harvest for the kingdom of God. They are endeavoring to minister to the foreigner not only through his spiritual nature, but to touch his life at as many points as possible; recreation, amusements, education, music, genuine friendship. The next generation of Italians in these centers will understand American ideals and will appreciate the significance of religion and the effect which it ought to have upon human life.

## *2. Methodist Episcopal*

The beginning of religious work for the Italians by the Methodist Episcopal Church is well described in a report of their City Mission Society under the date of March 31, 1889. It contains the following statements: "There came to this country in May last, in company with Dr. Vernon and Dr. Gay a local preacher of our Italy Conference, by the name of Vito Calabrese. He offered himself for work among his countrymen of whom there are more than 30,000 in New York. . . . The Rev. O. R. Bouton opened his chapel at the Five Points to us free of charge. [Then in the very heart of the Italian quarter.] . . . In October Dr. Vernon, returning from fourteen years of work in Italy, visited this humble mission at the Five Points and told me that in the line of gathering a congregation willing to hear the gospel more had been accomplished there in four months than could be accomplished at any point in Italy in four years."

During the past thirty years the Methodists, under the inspiration of the splendid work which the denomination has been carrying on in Italy, have made great strides in the task of Italian evangelization. They depended almost entirely for missionaries on men trained in Italy, in their own Methodist Theological School. Some splendid work has been done by these men. Some of the leaders of the denomination, however, have felt for some time the need of workers who have been educated in this country under the influence of American Christianity. It has too often happened that a man who has received all his training in Italy, however excellent that may have been, has not been able to do effective work in America. The reason for this is that a man prepared in Italy under a social order where the priestly idea in religion is dominant can not very well adapt himself to the requirements of the work in this country. Usually the dominating idea of the ministry in Italy is that the only function of the minister is to preach the gospel, and they do not easily adapt themselves to the variety of social activities which we feel in this country are essential if we are to present to the foreigner the true meaning of religion and establish a point of contact with him, so that we may lead him to the knowledge of Jesus Christ.



For this reason arrangements were nearly completed for the establishment of an Italian department in connection with Drew Theological Seminary, where young men might be trained under the best American influences and ideals. But this idea has been dropped for the present.

For a number of years the Italian work of the Methodist Church has been under the direction of a Bishop and Superintendent, Rev. Dr. William Burt and Rev. Dr. Frederick H. Wright. The so-called "Italian Mission" of the Methodist Church has for the past seven years had an independent existence, meeting each year in an annual session, where the reports of the Superintendent and of the various committees of the mission were presented and discussed. At these annual sessions also each missionary gave a report of his own work and the examinations on studies pursued and books read were held.

During 1916 a change has taken place in the policy of the Methodist Church, regarding its Italian Mission. Indeed the "Mission" as an independent institution has been abolished. Hence there is no bishop or superintendent for Italian work as such. Each Italian mission and worker is now under the care of the respective local conference and the resident bishop. Other denominations will watch the experiment with interest.

The Home Mission Society of the Methodist Church during the past year has appropriated for the Italian work \$50,000. This item, however, does not represent even one half of the sum that is spent in connection with the work that the Methodist Church is doing to reach the Italians of America.

### 3. *Protestant Episcopal*

The Episcopal Church was one of the early comers in the field of Italian evangelization, and during the time it has been at work, has made considerable progress, owing to its far-sighted policy of fine equipment in buildings and a large number of trained, characterful American women. Archdeacon Nelson of the Diocese of New York City is the source of the information concerning the beginnings of their denominational work. The Rev. Mr. Stouder undertook to minister to the Italians almost forty years ago. He began in a rented store, later transferring his activities to the old Grace chapel, opposite the Academy of Music. They had the use of the building for a service Sunday afternoon and a communion service in the early morning. Later, the old St. Philip's Church, Mulberry street, was bought by Mrs. Wolf and presented to the Italian Mission. Sixteen years ago the city preempted the property and the Mission was transferred to a rented store once again, till the new beautiful building on Broome street was erected at a cost of \$100,000. This building is thoroughly Italian in its external as well as internal construction.

The largest work of the Episcopal Church is that housed in Grace Chapel, 14th Street and First Avenue, and Grace Neighborhood House, 98 Fourth Avenue, New York City, supported by the contributions of the historic Grace Church. The Neighborhood House serves as an effective point of contact with the people through its various activities, while the strictly religious services are held in the beautiful chapel on 14th Street.

This mission to Italians was begun in 1905 by the late William R.

Huntington, D.D., then rector of Grace Church, and was in charge of the Rev. Melville K. Bailey, who had loved and learned the Italian language so that he was able to preach to the newcomers.

Mr. Bailey was assisted from the beginning by a young Italian, the Rev. Francesco G. Urbano, at that time a candidate for orders, and since 1911 the minister in charge of this work. Mr. Urbano has a comprehensive grasp of the conditions under which his people live, and by his thorough American training is peculiarly fitted to be a leader in his community.

Today Grace Chapel numbers over 600 communicants and has an average attendance at its services of over 250 throughout the year. A confirmation class of 108 persons was received last April. There has been a steadily increasing growth from year to year. The broad, firm foundations of friendship and trust were laid by years of many-sided social ministry under the guidance of Deaconess Gardner. The various workers that cooperate in the several branches of the church activity unite in working together for a regular attendance upon the church services. The deaconesses are in constant touch with the different families of the church and are in a position to understand the problems of the people. There is such an attachment to this church that it is rare to lose any that have been received as members, and families that have moved to other quarters come back again and again to visit their loved church home.

The Episcopal Church has eight missions in New York City with fourteen paid workers. Other important missions of this church are in Philadelphia and Boston.

#### 4. *Lutheran*

While the Lutheran Church is classed as one of the largest denominations in this country, it has done little mission work outside of the nationalities it would most naturally be interested in, as for example, Germans, Swedes, and Slavs of various nationalities. About ten years ago St. Peter's Church in Philadelphia found itself surrounded by Italians. Its own communicants were rapidly withdrawing to other parts of the city. The call of God to minister to these new neighbors came clearly one Sabbath day, when, drawn by the music, a black-eyed little child strolled wandering up the aisle, and the church was not disobedient to the heavenly vision. To-day an Italian congregation meets for worship in St. Peter's Church, while around the corner stands the Martin Luther House, equipped for various kinds of modern social and religious ministry to its needy neighbors. There is a daily kindergarten, a sewing school for girls, classes in English, industrial and recreational clubs for boys and girls, etc. This is the only mission work the Lutherans are conducting for Italians, and it largely owes its existence to the faith and courage of one woman, Mrs. Cassidy. "After five years of kindergarten and three years of church services, the results are a confirmed membership of thirty-three, a Sunday-school of sixty, a kindergarten attendance of eighty, and an evening class in English of fifteen." There is every reason to hope that the example set in Philadelphia may be imitated in other parts of our country where the Lutherans are strongly entrenched and where because of their financial ability they could render a worthy and effective service.



## 5. *Reformed Church in the U. S. A.*

The Dutch Reformed Church is not so widely distributed outside of New York City, hence one cannot expect to find a very extensive work for the foreigners under their auspices. What they are doing for the Italians is well done. Eight years ago they realized their responsibility toward the Italians of Newburg, New York, and commenced a work for them. It has grown so rapidly that they are now planning to build a church which, judging from the plans, will be the most churchly in appearance and the most artistic building used exclusively for Italian work in this country.

For the past three years the Knox Memorial Church of New York City has in its own building carried on a mission for Italians. Now the Waldensian Church of New York City meets in their auditorium every Sunday. During the past years there has also been opened a work for Italians in Hackensack, New Jersey.

It is to be hoped that this old historic church, in addition to its many noble activities in behalf of the kingdom of God, will take more strongly to heart this cause of evangelizing the Italians.

## 6. *Baptist*

The Baptist denomination was one of the pioneers in attempting to give the gospel to the Italians. The first Italian Baptist Church in the United States was established by Rev. Ariel B. Bellondi, in Buffalo, New York, in 1893, while he was still a student at Colgate Theological Seminary, and later at Rochester Theological Seminary. The history of the initiation and founding of this mission is unique in that it was the Baptist Young People's Union of Buffalo that made its existence possible. The Union not only studied the question of the necessity of Italian evangelization, but took an active and leading part in the actual work. It was this wide-awake organization, under the wise and efficient leadership of Dr. E. E. Chivers, of blessed memory, that raised the money, built the building, and induced Mr. Bellondi to do the preaching. This church has never become a strong organization numerically, as it was established in a small but select suburban colony on the outskirts of Buffalo; but it has always been a very effective institution. Some of its members are among the well-known business men of that community. Two years ago they contributed in money and work something like \$2,000 for the improvement of their own property. But even prior to the establishment of the church in Buffalo, Baptists at different points had attempted to reach the Italian. English-speaking workers started Sunday-schools and meetings for Italian children in Newark, New Jersey; Stamford, Connecticut; Mount Vernon, New York, and Mariner's Temple, Chatham Square, New York City, as early as 1889. The early attempts at Italian evangelization were left for a number of years in the hands of the American Baptist Home Mission Society. This organization was greatly handicapped in the prosecution of the work because of the lack of properly trained and tried men. They had to employ such material as was available and in some cases with disastrous results. The need was realized by the Baptist Education Society of New York State, and in 1907, the Italian Department of Colgate Theological Seminary was opened in Brooklyn with two students selected from eight applicants. Of the sixty

applicants during the nine years of the Department's existence, twenty-one have been graduated, while eleven are at present enrolled. The others were counseled to seek other lines of employment.

The course of three years prescribed by the faculty of Colgate Theological Seminary includes a systematic study of the whole Bible, courses in church history, English and Italian languages, New Testament Greek, theology, homiletics with weekly exercises in preaching, and a considerable experience on various mission fields. Provisions are also made for the most efficient students, after finishing the department's three years' course, to take a special course of two years in Colgate University at Hamilton, New York.

It is worthy of note that during the past seventeen years the Italian Baptist workers have met in their annual convention in connection with one of the Italian churches there to discuss problems affecting the development of the work entrusted to them. The last convention was held in Lawrence, Massachusetts, with forty-five missionaries and pastors present.

## V. GENERAL RECOMMENDATIONS

### 1. *Attitude*

A change of attitude is necessary before we can Americanize the great mass of the Italian immigrants. Outside of pastors and settlement or lay workers, who come in close contact with Italians and both respect and love them, the ordinary American dislikes, distrusts, fears, and shuns Italians, noticing only their external dirt, the smell of garlic, and the picturesque violent crimes committed by their black sheep. Too often we study the Italian objectively and it is unfair for any one to pass unfavorable judgment upon a race group merely on hearsay. To deal fairly with any nationality we must enter into sympathetic and intimate relations with a number of these people at least, so that we may know them. Those who know the Italian at first hand all give testimony to the responsive attitude of the Italian and to his willingness to accept the best which America has to give. But with what Americans worthy of emulation does he come in contact? In his limited world he knows his boss, who in many cases lords it over him; he knows the political ward leader, who is usually an Irish-American; he comes into occasional contact with the police authority of the city; in a word, virtually everybody that has to do with him preys upon him. What conception can he have of America? He frankly says, "With money you can do anything in America." It remains with Christian Americans to give the Italian a different conception of American standards of life, but they must do it through the medium of personal contact.

### 2. *A More Comprehensive Attack*

In the course of our Italian work we have passed through two distinct stages. The first was the experimental stage; various denominations attempted something here and there; missions were opened in many places just to try out Italian evangelization. This stage, generally speaking, lasted from the beginning up to about fifteen years ago. Then came the stage of permanent work; buildings were erected and definite policies were adopted; workers commenced study and training for Italian work.



We are now entering upon the third stage, which we might call the intensive stage. There are still places where missions, as in the past, should be established, but the great work to be done during the next period of ten or fifteen years is to put upon more solid foundations the existing works. We must now select some of our greatest centers, and the most promising fields in these centers which are inadequately manned and equipped and bring them up to the highest state of efficiency. It is self-evident that, given a large community where we already have a work but which does not meet the needs of the colony, every extra thousand dollars which we put into such a field will place the entire work upon a more effective basis than if that sum were spread about at various points where there might be little or no support for the work beyond the meager salary of the missionary.

But there are certain strategic points which ought to have new and better equipments and more workers, in order to make the money now expended at those points tell for the most. In Providence, Rhode Island, for example, which has, outside of California, the finest and most highly developed Italian colony in the United States, the one colony known as Federal Hill has a population of over 30,000. They own millions of dollars worth of property, the houses they live in are modern, well built, and occupied by one or two families. There is no crowding, no dirty streets, no slums there. On Broadway, which up to within very recent years was considered one of the most select highways in the city, one third of that splendid boulevard property is owned by Italians. Everything about the entire community has a prosperous air; people are well dressed, stores are neatly and attractively kept, the streets are well lighted and scrupulously cleaned, and I am told that it is as well behaved a community as can well be found in any part of the city.

One of the striking features of the colony is that the Italians have succeeded in working together for common ends. This is rather unusual for an Italian colony. The impossible has happened in Providence. The Italians have elected by their own votes five members of the State Legislature, two aldermen, one councilman, a member of the Board of Education, and an assistant district attorney. One half of the male population is naturalized. They have twenty-two doctors, twelve lawyers, and many other men in the higher walks of life, especially prominent business men.

In this exceptional colony the Roman Catholics have reared a fine and imposing church building for those who are disposed to attend it, but as Protestants we have three tiny missions carried on by three different denominations, Baptists, Methodists, and United Presbyterians. The total property value is \$18,500, while the sum of \$5,140 is expended yearly upon these three fields, mainly for workers, and the total membership of these missions does not reach the 200 mark.

It is unreasonable, given the love of Italians for churchly buildings, to expect that these prosperous, intelligent Italians who are in no wise interested in religion are going to be drawn to these little, insignificant, unchurchly mission buildings. The wise thing to do in such a case is to face the situation squarely and determine to put up a church plant with facilities for social work in the very best spot obtainable on Federal Hill, a building which would command the attention and the respect of the people. Then place a group of trained and devoted men and women in

this place and back them up in their efforts to possess the land for God. There should be no tentative spirit in the matter. We have passed the experimental stage, we know now what we must do and what we may logically expect. This, of course, would mean the expenditure of possibly \$10,000 a year, a little less than twice the sum now spent upon the three fields, but it does not require a prophet to see that the fruits of such an enterprise would be more than double what they now are.

Now I realize that it might be impossible for any one of the denominations now engaged upon the field to undertake such a task single-handed. Then is it rash for me to hazard the suggestion that in order to obtain the end desired, one denomination should assume the responsibility for the work of that field, while the other denominations cooperate in the support and in the actual work with every means at their disposal? A splendid example of this principle has recently been furnished us in Middletown, New York, where the work was taken under the care of the Presbyterian denomination, while all the Protestant denominations of the town cooperate in gifts of money and helpers. Even in the matter of securing a building for the work, while the Presbyterian Church took the initiative, the Protestant people of every name contributed almost \$5,000.

### 3. *Concerning Self-Support*

There are 326 Protestant churches and missions in the United States with something over 15,000 members who contributed during the past year a total of \$50,000, at the rate of \$3.25 per member toward their own support, while over \$400,000 is annually spent by home and city mission boards and individual churches for the support of this work. The question is often raised as to how long it will be necessary to expend this large sum of money. When will Italian churches be able to care for their own work? In investigating causes for the present conditions certain facts appeared:

A. One of the main reasons for the alienation of Italians from the Roman Church is the fact that the priests have extorted money from the people in every way open to them. The people have felt the injustice of the system whereby those with plenty of money could get the services of the church while the poor must do without.

B. To offset the belief that religion can be bought and paid for, the missionaries have emphasized the fact that the gospel of Christ is free to all. In church and on the public streets the missionaries have done all in their power to make the people understand that everything is free to all alike, no special privilege, no paying for a dispensation. The people have accepted these statements and are acting upon them. It is a matter of concern to many of the leaders in Italian work to lead the people toward self-support. This must be done, but wisdom and tact must be used.

C. While the Roman Church manages to secure money from the people, she does not do it by the direct method of voluntary gifts. She receives it in indirect ways for which the people suppose they receive some valuable equivalent, such as masses for the dead, special feasts in honor of saints, the sale of objects of indulgence, as medals, scapulars, printed prayers, beads, and candles. Large sums of money are received also for the yearly masses, which societies pay for in honor of their favorite saints. The fee for baptisms, funerals, and weddings are taken as a matter



of course. It is difficult to train our church-members in direct, voluntary, regular giving, although it must be said that the converts to Jesus Christ who do give systematically through the envelope and pledge system give more than they ever gave to the Roman Church, in their regular collection.

D. The matter of regular contribution rests wholly with the Italian pastor. Some men secure a fine response from a small congregation. If he has taken special pains to educate his people as to the necessity and value of regular giving, he gets results.

According to a study made of the Italian churches in Greater New York, the following facts are brought out: One Italian Presbyterian church of 654 members raised in one year \$1,360, while six other missions and churches of the same denomination with a total membership of 628 gave only \$405. Eight Episcopal churches, with a total membership of 1,190, gave \$1,037 during the same year. Forty-six Methodist churches and missions in various parts of the country, with a total membership of 3,952, contributed for all purposes \$8,745; while a total of forty-five Presbyterian churches, with 4,290 members, gave \$14,353. Forty-five Baptist churches, with a membership of 2,000, gave \$7,000 during the same year.

A study of the detailed reports of each individual church shows that not always do churches upon which the most money is spent show the largest increase of membership. This is because considerable sums of money are spent in social and educational work, such as day kindergartens, clinics, Boy Scouts, gymnasiums, etc. This work is very expensive and does not bring immediate results in church-members, but if this work is adequately followed up by careful visiting in the homes and personal work with individuals, keeping in close, friendly contact with all that the various activities bring under the influence of the church, it is laying the foundation for large future ingathering.

#### 4. *Workers*

It is one of the axioms of Christian work that the personal life of the worker is far more potent in the long run than what he or she may say. No man or woman should be entrusted with the important work of leadership in our Italian missions until they have given full proof of the necessary qualifications in character. There is too much at stake to run any risk in connection with this matter. Many a man has been alienated from the church and even from God because of the questionable and immoral life of religious workers. As I visited Italian missions in many cities from Massachusetts to Texas during the last summer, one of the expressions which I heard most often from Italians as well as from Americans was this: "We had a good work here some years ago, but then the Board sent us a man who ought never to have been authorized to preach. He destroyed not only what we had already accomplished, but he has made it impossible for us to continue our work with any success for a number of years to come. We must live down the bad example of that man." Such experiences not only turn the foreigner against the evangelical propaganda, but they are too effective in making our American friends who support the work lose their interest in our project.

One of the most essential things in a worker, aside from personal

character, is a knowledge of the life, the customs, the views, the prejudices, the ideals, and the ordinary problems of life that the foreigner has to meet. There are too many people who have theories of their own regarding what should be done for the foreigner and how it should be done, but the theories are not based upon either knowledge or experience. All workers should study the national characteristics and dispositions of the people they are attempting to reach.

## 5. *Women Workers*

The part which the woman missionary can have in our great task of foreign evangelization is beyond our power to estimate. But it must be understood that it is not so much what she does in public meetings or in her departments in the Sunday-school and the sewing school that makes her work so important, but it is her personal influence with the young people, especially the girls of the mission church. These young folk are exceedingly anxious to acquire American ways, they are ready to imitate everything their leader does. What a great responsibility this lays upon the worker! We need the best educated, most refined, and truly cultured persons to advise and lead these responsive, loyal, idealistic young people. Too often we have had well-meaning, devotedly Christian, but light-weight women of scant education who were in culture and refinement little above the young people they were trying to lead. Their work for little children is in many cases excellent, but they cannot cope with the growing intelligence of the high school boys and girls. The worker must by her mere presence inspire to noble thinking, noble feeling, and noble acting. The worker must not feel above those she is seeking to reach, but she must be above them if they are to be drawn to a higher level.

The work of women missionaries should be planned in connection with the entire activity of the mission church. It is disastrous to separate the work too much into independent departments. All need the unified influence of regular conference to plan their work. Many little frictions that lead to serious disturbance between workers might be eliminated through this regular weekly or monthly conference.

## 6. *Associative Spirit*

The Italian minister has in the past held himself too much aloof from social, political, and other organizations composed of Italians. It is becoming more and more the conviction of those that have had considerable experience that it would be of great advantage if the Italian missionary would associate himself with various orders and would enter as fully as possible into the life of the community in which he works. One of the most powerful organizations recently formed among Italians is *I Figli d'Italia*, or "Sons of Italy." This is a strictly democratic organization where the Protestant missionary would be cordially welcomed. Already a number of our Italian pastors have seen their opportunity and thrown themselves into the task of giving direction and ideals to this rapidly growing order. This is one of the rare openings for the exertion of wholesome Christian influence upon an institution that is destined to mold to a great extent the spirit and attitude of the Italian people in the great centers of population.



## 7. *The Message*

Our Italian missionaries should be taught as far as possible to refrain from railing at the Roman Catholic Church. Preaching should be constructive and practical. It is necessary in many cases for the sermon to have an apologetic note. One of the common questions which even intelligent Italians ask is, "What is the difference between the Protestant religion and the Catholic religion?" It is very evident that to meet the state of the Italian mind with a religious message one must be familiar with Roman Catholic views, doctrines, and practises. In presenting the message to a non-Protestant audience, it is essential that a man shall draw comparisons between the two systems, but such comparison should be made in a conciliatory manner. Ex-priests who enter as workers in our missionary fields are usually the bitterest denounciators of the Roman Catholic Church and of its priests. I shall never forget an expression used by an ex-priest Protestant missionary in speaking about his antagonism toward the class from which he came, before a public audience: "If I had the hearts of all the priests in my hand, I would throw them to the dogs." It is unnecessary to say that this kind of preaching does not make indifferent Catholics favorable to the Protestant position. When the message of Christ is presented in all its simplicity and power and the moral side of religion is given emphasis and prominence, the Italian, whether a zealous Catholic or no, says: "Yes, you are right, that is true," and in many cases he is willing to confess, even though he is still attached to the Roman Church that Protestant teaching is better than Roman Catholic teaching and that Protestant ethics are better than Roman Catholic.

## 8. *Literature and Publications*

The four denominational Italian papers that are published weekly are of great value in the prosecution of our evangelical propaganda. But we need now, as we have needed in the past, tracts that may be freely distributed to the Italian people everywhere. The ready disposition on the part of the Italian to receive and read virtually anything that is placed in his hands gives us a rare opportunity. The old tract literature has served its purpose well, but we are now face to face with the problem of meeting certain well-defined and strongly entrenched views on the part of the people that we seek to reach. There is an imperative need for a new literature in order to present our fundamental ideas and conceptions of the religion of Jesus Christ to the Italian. This literature must be apologetic as well as evangelistic. Our motives as Christians and our methods of worship are now assailed, and so many false statements are spread broadcast by the Roman Church that we must prepare short tracts that in a clear and simple manner will state the Protestant point of view. This literature might very well be prepared in such a way as to be used by all the denominations, because the problems are the same for all. It would be an extravagance for each denomination to do its own work in the matter of preparing tracts to meet the same needs.

The importance of the press in all sorts of propaganda cannot be overestimated. The Christian church knows well its power. There are at the present time four denominational papers printed in the Italian language: *L'Era Nuova*, Presbyterian; *La Fiaccola*, Methodist; *Il Cristiano*, Baptist, and *L'Ape Evangelico*, United Presbyterian. While the denomi-

national spirit is quite strong among Italians, it is a most interesting fact that, with only three exceptions, of the seventy-five or more missionaries whom I have interviewed, all approved of a plan to merge all the papers into one, having a board of editors drawn from the different denominations. This would have three great advantages: *First*, the financial burden, which now has to be borne for the conduct of four papers, would be greatly reduced; the conviction on the part of some is that such a paper could be made to pay for itself. *Second*, we Protestants should be able to present a united front before the bewildered Italians who are used to one church wherever they go. *Third*, we should without question be able to produce a much better paper than any one of the four can now be. Such a paper would include not only strictly religious articles, but a discussion of the leading topics of the day from the Christian point of view, an Italian "Outlook." It should also include a generous English department for young people and children.

### 9. *Work for Women and Young People*

Work for other women and girls is primarily woman's work. It is not enough to reach the fathers and develop them through the civic clubs and English classes nor yet enough to get the children into kindergartens or Sunday-schools. Unless the mother is reached, the children are invariably lost at confirmation age. This fact was soon discovered on our foreign fields, and specially trained Bible women are now sent into the homes to teach the heathen mothers the gospel.

All women who do missionary work among the Italians should learn the Italian language in order to converse directly with the mother about the care of her home, the health of her family, as well as about the religious training of her children. The life of the Italian mother in this country is very barren indeed. She slaves from morning till night and very seldom has she a moment's time for anything pleasurable and inspiring. A visit from the church missionary who knows her language and can speak to her about matters that are of vital concern to her can be very effective in influencing the mother along the lines of social and religious thinking. In some places classes in English for foreign mothers have been successfully conducted, but since unexpected duties or a sick child may make the mother's attendance irregular, it is better to have the woman teacher of English go regularly into the Italian homes, gathering in several of the neighbors who would be glad to listen to the lesson. The true missionary is able to give a religious message with every English lesson. But the mothers are in need every now and then of a little entertainment. A social gathering where there is singing and instrumental music, and light refreshments are served offers them some diversion in the midst of their life of drudgery and perplexities. The church must be to them not only a place where they shall come to hear sermons but where they shall receive a social ministry as well that may open up their lives to the legitimate pleasures of this world.

We need to do more effective work for our young people. In many mission churches we are facing a situation which will react very unfavorably upon our work in the future. All missionaries agree they have no great difficulty in getting plenty of little children into the Sunday-school, sewing school, play hour, and kindergarten. The difficulty comes when

they leave school and go to work, to hold them until they establish Christian homes of their own. In our search for a solution of the problem, we have considered the activities for young people of many settlements and churches, camp fire groups, dress-making classes, gymnastics, Boy Scouts, athletic associations, and musical and dramatic societies. These serve to attract and hold large numbers, though in some places there are many comers and goers and often those who become prominent in an organization are quite alien to the ideals of the church. There are notable exceptions, but to my mind the reason for this is the inefficiency of workers entrusted with the young people's work in our missions. The emphasis has been placed on the value of the child for so long that women missionaries pay most of their attention to the children. They fail to realize that adolescence is the period when ideals are formed, personal problems arise, and the standards by which later life is ruled become fixed. Our duty by our young people is not done by having a few clubs or entertainments, excellent as they are, but by heart to heart talks about life's problems and ideals, by persons whom they cannot help respecting.

#### 10. *Americanization*

The term Americanization is on the lips of many people in these days, and in many cases it is doubtful as to whether those who use it could give any definite idea about its meaning. To superficial people it means simply that a foreign-born individual must turn his back upon everything that has any association with the land of his birth, that he shall have no contact with people from his native land, that he shall even forget his language and take on external American customs. But surely a person may do this and still not be an American. We must be on our guard against zeal for quick Americanization of these people, by many of our well-meaning but short-sighted workers. They urge the young men and women to throw off their race customs and adopt the American ones. But this is exceedingly dangerous until moral character and the ideals of this country are understood. True Americanization comes from a culture of the heart and mind and when that is accomplished, external manners and customs will take care of themselves. Let those of us who are working with Italians value the best in everything connected with the land of their birth, their great men, their artists, their martyrs, their statesmen and writers, their wonderful history, and the present progressive state of their country. When we have made them see the best in their own land, we shall be in a far better position to make them see the best in American life.

#### 11. *A Day and Boarding School*

So much of the work in our Sunday-schools, clubs, and classes is continuously counteracted by bad home influences and unwholesome effects of our city street life, that if we wish really to develop a strong leadership in an adequate fashion among the Italians, we should imitate the example of our foreign missionaries in India and China, where they have established missionary schools. The results of this work are discernible in the numbers of influential Christian men in the public life of China and India to-day. In a missionary school the best home influences and Christian ideals constantly surround the young people, systematic Bible study is a part of the regular curriculum, and home-making duties are care-



fully taught. I will venture to say that if we could have such boarding and day schools for Italians, in fifteen or twenty years their graduates would be leaders of thought in our Italian communities. The Roman Church realizes the value of environment and is busy establishing parochial schools to hold the Italian children to the church. One priest acknowledged to me that the leaders of the church "are crazy to get the Italian children; they are going to make a place for themselves in this country." We have our opportunity now. One hundred thousand dollars invested in a modern, well-equipped school along the lines that have proved so successful on the foreign field would yield rich returns in Christian Americanized Italian leaders for the next generation.

### *12. Local Supervision and Care*

It is still too often the practise to appoint a missionary, provide him with a meager salary, and place him upon a field with a very inadequate equipment and with no backing of the English-speaking people of the community, and then tell him to go ahead and evangelize Italians. What has happened in so many cases will continue to happen unless we adopt a different policy, a policy which indeed has proved very successful in a score of places where it has been put to the test. My own impression would be that wherever it is impossible to secure the cordial and generous cooperation of the local church or churches for the Italian mission it would be better not to undertake the work at all. And a number of mission fields could be enumerated where after years of service, home missions and state organizations having put into the work many thousands of dollars, the missions had to be closed because they were accomplishing nothing. And this failure was due to the lack of hearty cooperation on the part of the local church.

On the other hand the most successful missions and churches are those which have the care and sympathetic and active cooperation of the local church, or at least of far-visioned individuals connected with the local church. For example, the success of the work in the Presbyterian mission in Newark, New Jersey; the Baptist mission in Orange, New Jersey; the Methodist church in Fall River, Massachusetts; the Congregational church in New Haven, Connecticut; and the Dutch Reformed church in Newburg, New York; the work of Grace chapel in New York City, and a host of others that might be mentioned have succeeded because of local whole-hearted cooperation.

### *13. Denominational Changes*

There are certain men who have gone the rounds of the various denominations. In most cases, these men have not left a record which redounds to the glory of God or the success of the evangelical propaganda. Has the time not come, when for mutual protection, we should stiffen our attitude toward the men who have to change periodically their denominational affiliation? If they have not succeeded under the care of one church they will in all probability not succeed in any church.

My conviction is that the leaders in our foreign work should discourage this changing of denominations. If a man, already in the care of any denomination, desires to make a change to some other, the reasons should be carefully determined through counseling with those who have been responsible for his work. And here, perfect frankness and veracity

cannot be too much insisted upon. There have been cases where an inefficient man or even one who did not enjoy the fullest confidence has been recommended to another body, to get rid of him. This is not fair, for it hurts the cause of Christ.

However much any denomination may be in need of workers, it is not just that it shall endeavor to meet its own needs by reaching out and taking that which belongs to another. We need in every way to create and sustain an attitude of loyalty toward one's denomination. While, on the other hand, we must endeavor to inculcate a spirit of fraternity and real cooperation among the workers of different names, we must at the same time see to it that nothing is done to loosen that bond of fidelity to the body to which a man is attached. Hence, every suggestion to leave one denomination and take up work with another because a little more remuneration may be offered, or because the man may be *persona non grata* where he is, should be strictly avoided. The only way to secure and maintain a stable corps of workers that can be depended upon, is for each denomination to create its own ministry. We must not attempt to fill our own ranks by depleting the ranks of others, because this method not only does harm to the worker in that it tears down in him the fine sense of loyalty, but such men as are not inspired with convictions of the value of their denominational ideals can never give themselves unreservedly to the ends and aims of the bodies under whose auspices they work.

#### 14. *Types of Organization\**

There are usually two types of churches and missions among Italians. The one is the branch church, where the converts are taken into the membership of some American church. In some cases the work of these branches is carried on in a room of the American church, while in others the Italian congregation meets in a separate building used exclusively for Italian work. The common experience is that the best results can be obtained in separate buildings, where the people feel free to come and go and the place is used every day in the week if need be; whereas, when the work is conducted in an American church, the mission can only have the use of the building for a couple of hours on Sunday, and once or twice during the week. Besides, the Italian is somewhat timid when he meets with Americans in the church building who are usually not overcordial to the foreigner.

The ideal is, wherever it is possible, to have a separate building and as soon as possible to effect a complete church organization having its regular officers and privileged to administer in their own place the rites of baptism and of the Lord's Supper.

A distinction should be made here, between a church that is organized for the conduct of its own work and an independent church, strictly so-called. When such a church is organized it should be made very clear to the members of it that no church can be actually independent until it is able to provide for its own expenses. There is no objection if the members of the organized church are considered members of some American church, if that serves the purpose of developing interest on

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\*See *Sons of Italy*, Chapter VI., for more detailed statement (Missionary Education Movement, New York, 60 cents, prepaid).

the part of the Americans in behalf of the Italian work. But the converts must be given a sense of responsibility for the conduct of their own work. If they are ever to reach the point of self-support, they must now be given considerable freedom of action, under wise direction, in order that they may feel their obligation for reaching the people of their community. The ideal that the work carried on for Italians is not an enterprise that devolves upon the Americans, but that the Italians themselves are to look upon it as their task and that they are to make every effort possible to maintain it financially, must be ever held before them. This can be done only when they feel that they are the masters of their work. Too often Americans have so completely dictated and controlled the work that the Italians have said, whenever an appeal was made to them for the maintenance of the work, "This is the Americans' business, let them do it," and unfortunately this has been the attitude even on the part of some of our missionaries. It is true that the Italians, unused to democracy in church life, if given large freedom, will doubtless make many mistakes. Every precaution should be taken to avoid serious blunders, but we must also recognize that by mistakes they will learn better to conduct their own affairs.

#### 15. *Cooperation of American Christians*

In view of the many difficulties that have arisen in cases where the semi-independent mission churches have been left to govern themselves, an experiment has been attempted which has worked very satisfactorily. The following organization has been devised. The local church nearest to the mission or the one most vitally interested appoints a committee of three or four consecrated men from its own members, men who are sympathetic to the foreigner and who are willing to give some attention to study the people that they are going to try to assist, to meet at regular intervals and counsel with the official body of the Italian congregation. This group combined with the workers at the mission discuss together all problems that may arise and also all plans for any departures from the ordinary lines of activity. Reports of the work done by the staff are presented also to this body.

Two ends are effectively served by such an organization: First, it is a protection against ill-advised or rash actions on the part of the Italian congregation; and second, it enables the American people better to understand and sympathize with the Italian temperament and point of view. Both sides would learn to respect, love, and help each other more as they thus become acquainted.

#### 16. *Large Opportunity to Reach the Foreigner*

When the real attitude of the Italian toward the faith of his fathers is understood, a great field is opened up before evangelical churches and consecrated individuals. It would be a splendid thing if every church all over this whole land in country or city, wherever there are foreigners, should have a standing missionary committee, not simply to arrange for a missionary meeting once a month, but which would act and go out and make a careful survey of the foreign peoples in the vicinity or community, gathering information about their economic, social, and religious conditions; and then seek through English classes, sewing schools, civic clubs, and friendly visitations, to establish a point of con-



tact with the stranger. This would serve as the first step in the problem of leadership. If those undertaking the task cannot speak the tongue of the people, they can, with some effort, find some well-disposed man or woman who would willingly serve as interpreter for them.

## VI. A MODEL PROGRAM OF WORK FOR ITALIANS

### *Schedule—Good-will Center, Brooklyn*

All meetings weekly unless otherwise stated.

<i>Day</i>	<i>Hour</i>	<i>Activity</i>
<i>Monday</i>	4-5	Girls
	5-7	Jolly Club (Polish Girls)
	7-9	Good Will Club (Girls)
<i>Tuesday</i>	4-5.30	Happy Girls' Club
	5.30-7	Bannerman Boys' Club
	7-9	Anita Garibaldi Club (Girls)
	7-9	Good Will Athletic Club
	8	Mothers' Meeting (Monthly)
<i>Wednesday</i>	4-5.30	Small Boys' Club
	6-8	Young Citizens
	8-9	Prayer Meeting
	9-10	Men's Citizenship Class
	3	Neighborhood Mothers' Meeting (Monthly)
<i>Thursday</i>	2-3	Mothers' Meeting
	2-3	Children in Gym
	4-5.30	Sunshine Club (Girls)
	8	Edmondo de Amicis Circolo
<i>Friday</i>	3.30-5	Sewing School
	5-7	Boys' Club
	8	Choir Practise
	8	Boy Scouts
<i>Saturday</i>	4	Children's Meeting and Motion Pictures
	8	Popular Entertainment and Lectures
	8	Boys' Neighborhood Club
<i>Sunday</i>	3-4	Sunday-school
	4.15	Italian Church Service
<i>Others Unlisted</i>		Girls' Protective League (Monthly)
		Kindergarten (Daily)
		Day Nursery (Daily)
		Italian and English Classes
		Cookery and Basketry
		Columbus Club (Monthly)

## APPENDIX

### A. THE POLICY OF THE BAPTIST CHURCHES AND MISSIONARY SOCIETIES IN THE EVANGELIZATION OF THE ITALIAN PEOPLE

BY REV. CHARLES A. BROOKS

*Superintendent City and Foreign-Speaking Work, American Baptist Home Mission Society*

It is difficult to define our policy, because Baptists have no centralized ecclesiastical or missionary authority. Notwithstanding this there is a fairly uniform policy among our churches and societies.

First, a general word as to a fundamental principle which we recognize in all our missionary work among the various races in America.

1. Each race represents not only peculiar racial problems, but an important and distinctive contribution to the enrichment of the life of America and the kingdom of God.

2. While we expect and desire the Americanization of these groups, we do not desire the obliteration or destruction of their unique racial heritage, but invite them to share these gifts with us, as we seek to make our contribution to them.

It is important that we keep these two principles in even balance.

3. We believe that Christianity is a spirit of life with infinite variety of expression, and that our American conception of God and his kingdom needs enriching by the communion of all saints. Hence, we believe in the freedom of religious life according to racial type. An Italian Protestant church will have and should have distinctive characteristics, distinguishing it from an American Protestant church. This means the enrichment of the Protestant conception of God, and of social life.

There is no Italian gospel, but there is a gospel for the Italian, which is the secret of his highest and best development, and the rebirth of Italian character according to the mind of Christ. Italians will be won for the kingdom of God only as the gospel is interpreted to them in the terms of their own thinking. This is recognized as a fundamental truth on the foreign field, in China and India. It is no less true in America among the Italians, Poles, and Russians.

It is important that we keep this in mind, because some of our earnest people are alarmed if our foreign-speaking groups develop a distinctive and aggressive religious life of their own. Their idea and measure of success is the rapid merging and consequent loss of identity of the new converts in the life of the American church. But this means the loss of their distinctive influence in winning their fellow-countrymen for Christ. The use of the Italian language in worship and service is not primarily a matter of *privilege*, but of *responsibility* for winning the Italian people for Christ.

While no two of our missions have had the same history, the work has usually developed in one of two ways which have been determined by local conditions, such as the distribution of population and the location of the American church. Beginnings have been made more frequently through the local American church, as a part of its ministry to the community or "parish," which includes Italian families. This has usually been through clubs, classes, or the Sunday-school, which have included Italians but have not excluded others. The ministry of the church to some needy individual Italian or a family has demonstrated the friendliness of the American church and opened the door of access to the Italian heart.

Where a colony of Italians is segregated and separated by distance from an American church, a separate mission has often been established. The ministry of this mission at the first has been largely to the children through clubs, classes, kindergartens, or day nurseries, with Sunday-schools and classes in English. Workers have usually come from one fostering American church, or from various churches where a federated movement has promoted the work.

The conversion of one or more Italians has demonstrated the possibility of reaching these people in a larger way than through the English language, and has usually been the determining factor in the employment of an Italian missionary,

who usually becomes a member of the staff of an English church. The same type of work, as we have already described, has been continued, but the Italian pastor or missionary supplements this with the preaching of the gospel and the proclamation of a distinctively evangelistic message.

The spiritual and disciplinary oversight of this work is usually in the hands of a local American church. But the general missionary policy is usually under the direction of a local city or state missionary organization, with the cooperation of the national societies, both general and woman's, who cooperate in the financial support of the work.

The Italian members of the mission usually become members of the American church and are received upon the recommendation of their Italian fellow Christians. We have been slow to encourage the organization of separate churches until mature Christian character and experience has been developed and a good deal of autonomy has been exercised for some time. We encourage such autonomy, and strive to develop a spirit of self-reliance and self-support.

We are developing a fine body of missionaries, trained in our American schools. The Italian department of Colgate Theological Seminary, of which Prof. Mangano is Dean, is training a splendid type of Americanized Italian missionary.

We are encouraging, and have succeeded in developing excellent material equipment, separate chapels and church edifices which are set apart for distinctively Italian work, and which the Italians may feel are their own. These are being built upon modern lines, making provision for social and educational work, as well as preaching and public worship.

We are emphasizing the fundamental importance and necessity of an adequately trained and trustworthy ministry, and an adequate interpretation of the gospel. Our disappointments and our failures have been due almost always to unwise and unworthy leadership. We have been constantly and firmly eliminating unfit men from our missionary staff, and are insisting upon as high a standard of Christian character for our Italian ministry as for our general ministry. By an adequate interpretation of the gospel we mean the warm, loving, intelligible presentation of the good news of God's saving grace, not in a controversial or polemic spirit, but in the characteristic spirit of Jesus; the training and development of Christian character by a thoroughgoing program of Christian education; and the interpretation of social relationships and responsibilities in the terms of human brotherhood and the kingdom of God.

## B. ITALIAN CONGREGATIONALISTS

BY PHILIP M. ROSE

### *Supervisor of Italian Congregational Churches in Connecticut*

Congregationalists have no country-wide or denomination-wide work for Italian immigrants. Without a doubt the widest observation of their efforts would fail to discover any systematic policy with respect to Italian evangelization. Yet, just as Congregational influence has gone far beyond its own limited constituency to permeate the life of America, so its efforts in this particular line command a keen and intelligent interest out of proportion to their size and number.

The denomination is awake to its duty where this race enters its field. Where Congregational churches are springing up and growing strong in the miscellaneous life of the cities or suburban towns, they are taking note of the Italian in their midst. Witness the missions in South Brooklyn, in Grantwood, New Jersey; in Portland, Maine; in San Francisco. Occasionally a church in the mining regions has found Italians to whom to reach out the helping hand, as in Spring Valley, Illinois. In Maine, where Italians are invading various century-old Congregational parishes, a group of small missions is springing up. And in general in those portions of New England and New Jersey, adjacent to the great ports of entry, where Congregationalism is at all strongly entrenched, we find the most serious attempts to minister to the incoming Italian life. For instance, the fifteen Congregational churches of New Haven do not and cannot forget the fact of the 50,000 Italians in their midst, one third of the population of that city so historically Congregational.



The only policy discoverable that our churches have had toward the Italian work has been the policy of experiment. There have been some notable and varied experiments. According to the genius of the order, these have been on the account of the local church. At most, some state organization has been responsible. Moreover, Congregationalists have not been at all careful that all efforts should bear the Congregational name—enough for them that the work was being done. Denominational lines have bothered them but little more than they have bothered the rank and file of Italian pastors and communicants who grow impatient with the incomprehensible divisions with which their Catholic kinsmen reproach them. Congregationalists have therefore supported generously union missions in which often the missionary in charge was of another communion. They have been strong supporters of the Waldensian Aid Societies, casting their bread on the waters of over-sea Italian life whence in increasing frequency it comes back to them after many days. They have thrown their strength largely behind social settlements and independent boys' clubs. They have been slow to believe ill of the Italian Roman Catholic Church, and they still insist that all enlightened effort and sincere faith in that body be respected and be met halfway. Nevertheless they are saying to the Roman Church, "If you are feeding our Italian neighbors husks, if you refuse to give them real spiritual life, and thus fail to hold them, they are for us a legitimate field of effort." In a time when social effort has been popularly secularized, they are stoutly supporting Firman House in Chicago, Good-will Center in Brooklyn, Davenport House in New Haven, as religious settlements, with religious ideals, Christian workers, and church services held paramount. Withal the ideal is not proselytism but Christian character.

Many pastors of smaller towns are pondering on the "little Italys" of gardeners, quarrymen, or operatives in some neglected corner of their parish; a few have succeeded in drawing one or more Italian families into their church, and a larger number of Italian children into their Sunday-schools; one or two have had the joy of sending away a bright boy or girl to the American International College at Springfield, Massachusetts, or to the Bible Teachers' Training School. For oh, how great is the need for more and superior leaders for the race till now in ideals and faith so indifferently led.

The variety in the actual mission work is striking. Here is a mission in a New Jersey town with an isolated Italian colony to which the American pastor has deeply devoted and greatly endeared himself. His sympathy, the employment of an Italian worker at the right time, and the introduction of religious social effort has done wonders to evangelize and assimilate the strangers. Another mission, developed by its Italian pastor, who was a prince alike among Americans and Italians for his friendly qualities, contentedly shares the building, and joins in the Sunday-school and Lord's Supper of the American church. Still another becomes increasingly attached to its American woman missionary, although she speaks but little Italian. A member of this mission recently sent his personal check for \$50 to the missionary society in recognition of his debt to it. The church at Waterbury, largest of all Congregational Italian churches, has been built up around and through music. Its pastor, unique as a music master, has sung and played the gospel into Italian hearts during many years, until his choir and orchestra are the pride of the city, and he can produce Italian young women Sunday-school teachers, trained by his own hand. The Hartford church makes a specialty of outdoor preaching during the summer. The Bridgeport church, housed in its own building, has a flourishing mutual aid society. The New Haven church, integral part of Davenport Settlement and ministered to by the residents as well as by its pastor and missionary, has, to serve it, perhaps the most beautiful church building, finest organ and plant of any Italian work in the country—a real cathedral. By all of which it may be seen that variety is prized in Connecticut.

But the boldest experiment of Connecticut Italian Congregationalism is yet to be told. It is almost unique of its kind in Italian work, and entirely unique in its thoroughness. Believing that the Italian churches and missions could be more efficiently directed, and their leaders inspired through his interpretation of Italians to Americans and of Americans to Italians, the proper authorities took a young man of thorough collegiate and theological training, and sent him to Italy

for two years' training in the Italian language and character. He returned with this equipment, and assumed the full pastorate of the church at New Haven. He was received by his Italian colleagues with great satisfaction, and is gradually assuming his intended work of interpretation and superintendence.

To conclude: briefly, Congregational experience suggests the following lines of attack in Italian evangelization.

1. While showing all tolerance for and willingness to cooperate with the Italian Roman Catholic Church, we must recognize that the majority of our Italian-Americans are, spiritually, unchurched, and hence our legitimate field.

2. The first move in establishing an Italian Protestant mission or nucleus is *personal* sympathy and service on the part of American church-members toward the Italians, and especially of friendship between American and Italian women.

3. There is a loud cry for an itinerant missionary or colporteur, who can do the work of pastor for scattered and small Italian colonies.

4. Afterwards there should be employed in the larger colonies a man or woman missionary, better both.

5. Social and musical work and house-visiting are fundamental.

6. The careful, sympathetic superintendence by an American of a group of Italian missions is highly desirable.

7. We must urge our best Italian youth to prepare themselves to be the intellectual and spiritual leaders of their own race.

## C. ITALIAN METHODISM IN AMERICA

By FREDERICK H. WRIGHT, D.D.

*Formerly Superintendent of the Italian Mission*

The Methodist Episcopal Church was perhaps the first Protestant church to do any specific work for Italians in America. This, as a matter of record, is interesting, and for historical purposes is worthy of note. In 1858 a young Italian vender of plaster models, Antonio Arrighi by name, was converted in a Methodist church in Des Moines, Iowa. After his conversion he attended the Iowa Wesleyan College, and while there delivered his first speech in Italian, on the invitation of President Charles Elliott, who was afterwards mainly instrumental in inaugurating Methodist missionary work in the Eternal City. This young man aided the pastor of the Mount Pleasant Church in the camp-meeting just outside the city. In 1860 he met Abraham Lincoln in Bloomington, Illinois, who told him that "Italy will never be great again unless united and one, but united upon the terms of Mazzini, 'a free church in a free state.'" About this time young Arrighi met Peter Cartwright, who later on furnished him with a letter of recommendation as follows:

"JACKSONVILLE, ILL., July 23, 1860.

"I very cordially and earnestly would recommend to all the friends of humanity the bearer, Antonio Arrighi, a poor young Italian lately converted from popery, who is striving for an education to qualify himself to return and preach the gospel to his benighted nation.

"Signed, PETER CARTWRIGHT."

When the war broke out, he volunteered and served during the whole of the war. Then he studied at Ohio Wesleyan University and Dickinson College, and in 1865 went to Boston Theological Seminary. In 1871 he started for Rome and labored with the Methodists and the Free Italian Church until 1880, being ordained to the gospel ministry by Bishop Matthew Simpson, probably the first Protestant minister ordained in the city of Rome. He then returned to America, and on June 21, 1881, preached his first sermon at the Five Points Mission in New York City. Still living, the erstwhile galley slave of Italy, a victim of papal intolerance, and a veteran missionary of the cross, has seen Protestant missions among Italians established by all churches throughout the land. It was a small beginning, but it meant great things for Italy and America, and at the time of the last report in 1916 of the organized Italian Mission of the Methodist Episcopal Church, which covered a territory extending from the

Atlantic Ocean to the Mississippi River, there were fifty-two preaching places with forty-six ministers. From the Mississippi River westward other missions were established at New Orleans and San Francisco and at Des Moines, Iowa; Denver, and Pueblo, Colorado; and Butte, Montana.

In the first years of the organized work very little was done toward self-support but the report of 1916 shows that the amount of \$8,749 was raised for self-support and the benevolent enterprises of the church.

Methodism has shown its faith in the future of this work by investing in church edifices and other buildings a sum approximating \$480,000. While the Board of Home Missions and Church Extension expends in round figures \$50,000 a year, if the sums raised locally by the city missionary societies were added, it would be revealed that close to twice that amount is invested for Italian evangelization, though there are no exact figures available on this point.

The effort is made to emphasize the church as a social center, in direct opposition to the Roman idea, which places the stress upon the church edifice being simply and solely a place of devotion. Care is taken, however, to eliminate as far as possible any criticism, by keeping the church proper sacred for public and private worship, but in the other parts of the building every attempt is made to attract the people, so as to make it a community center, thus accentuating the social power of Christianity. This is an entirely new idea to the Italians, and as they enter into it, they soon appreciate its value. This social life is encouraged by (1) The organization of evening classes for the purpose of teaching the Italian the English language. A large percentage of the Italian immigrants are illiterates, and they must be taught their own language first before they can be interested in the English language; at least, that is the experience of our Italian missionaries. These Italian workers use these schools as feeders to our church services. There is no attempt to hide our identity. They know that we are Protestants, and by means of the disinterested spirit manifested by our Italian and American workers, confidence is won, and unreasoning prejudice is overcome.

(2) The classes for instruction in American citizenship are another powerful means of developing the social life of the Italian church. Hundreds of Italians have been aided in securing their citizen's papers. Our missionaries are continually in demand for services which are purely social in their character, and yet have a tremendous impact for evangelical faith.

(3) The organization of kindergarten schools, together with classes for instruction in cooking and domestic economy. In some centers, such as Five Points Mission and the Church of All Nations in New York City, day schools have been opened for the community, where ninety per cent. and even more of the pupils are Italians. Then on Sunday large Sunday-schools, averaging an attendance of from 500 to 800, composed chiefly of Italians, flourish, and the lessons of the Bible, in the English language, are taught. There is no reason for segregating the Italian children from other American children, for they are Americans in fact.

(4) Classes for physical exercises for both girls and boys, with baths and reading rooms, have done much to make the church a social center, and are being encouraged.

Added to all this, of course, is the preaching of the gospel in the Italian tongue. There is no wish to perpetuate this feature of the work, but only two things will lead to its discontinuance: (1) Cessation of immigration, and (2) Absorption of the young and rising generation into our American Sunday-schools and churches. As to the first, it is absolutely essential to have Italian services for the adult immigrant. He must go where he can understand and be understood, and as to the latter, this absorption will be gauged by the friendly attitude of Protestant Christians. It ought not to be necessary to have Italian Sunday-schools for children; they sit side by side with American boys and girls in the public schools; they prefer to speak English, and if we are to save them from being hyphenated Americans, we must give them the glad hand to our churches and Sunday-schools. This is the ideal of Methodism, despite all difficulties, and we shall win out only as we strive after this ideal.

The Methodist Episcopal Church is doing constructive work for Italian evangelization, and the future will witness great growth in interest and results.



Under the reorganization of the Board of Home Missions and Church Extension last year, the Italian Mission as a separate organization was discontinued, and each mission is placed under the direction of the local district superintendent, in the hope that greater efficiency and interest will be developed. This Board, through its Bureau of Foreign Work, at a conference of District and City Society Superintendents having oversight of Italian work has outlined its present policy as follows:

I. Program of work for the local Italian church.

1. Approach to the family as a whole.

- (a) Home visitor, a woman speaking Italian, with the American training and American spirit. Such a one, bilingual, could work with little children in English, and conduct older classes possibly in Italian. The problem is one of young women as well as mothers. The future objective is to be young Italian women thoroughly trained.
- (b) Family gathering for everybody in the church parlors or church house. Music, games, pictures, etc. Recognize the family unit.
- (c) Meetings in the home. The coming of the stranger draws all the neighbors in so that a program may be used. Special attention to home meetings for girls.

2. Approach in Italian for adult Italian groups.

- (a) Religious services of worship in Italian, (b) Bilingual staff members, a lawyer, physician, employment agent, and a printer, whose services may be used for help among the Italians in the community. (c) Mothers' club in Italian, (d) Men's clubs for learning English and citizenship (civic questions, citizenship papers, etc.). (e) Use of Italian literature. (f) Religious instruction in Italian. (g) Illustrated lectures. (h) Italian patriotism as point of contact (Italian days, the 20th of September, etc.). (i) Make use of musical interest.

3. Approach in English to children and young people.

- (a) Attendance at English church services. (b) Religious instruction (Sunday-school). (c) Related week-day club activities, emphasis on expressional work, such as recreational clubs, gymnasium clubs, choral societies, dramatic clubs, Boy Scouts, Knights of King Arthur, Camp Fire Girls, Girl Scouts, sewing, painting, drawing, and sculpture. (d) Illustrated lectures and moving pictures. (e) Daily Vacation Bible School. (f) Flower mission. (g) Fresh air work. (h) Camps.

II. Program of training for non-English-speaking leadership by the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

- 1. The Board of Home Missions and Church Extension of the Methodist Episcopal Church, in cooperation with the Board of Education of the Methodist Episcopal Church is to begin immediately the task of (a) training American ministers for work among Italians in this country, these men to have a college and theological seminary training and, in addition, while studying at the theological seminary, to be in attendance upon a training center in connection with some Italian church where they may receive lectures in Italian and Italian culture, and be guided in clinic work in different Italian parishes; (b) training Italian ministers for work among Italians in this country, these men to have college and theological training and, in addition, while studying at the theological seminary, to be in attendance upon a training center in connection with some Italian church where they may receive lectures in Italian and Italian culture, and be guided in clinic work in different Italian parishes.
- 2. Training institutes for Italian ministers in service are to be held in different parts of the country as the Board of Home Missions and Church Extension may be able to plan.
- 3. The Board of Home Missions and Church Extension of the Meth-

odist Episcopal Church is to be made a clearing-house for information concerning Italian parishes and Italian workers; district and city society superintendents and pastors to report to the Board concerning their work twice a year.

## D. AT WORK WITH THE ITALIANS: THE PRESBYTERIAN CHURCH IN THE U. S. A.

By WILLIAM P. SHRIVER

*Director of City and Immigrant Work, Board of Home Missions*

In the spring of 1916 the Presbyterian Church in the U. S. A. had 107 churches and missions using the Italian language, with 4,800 members and more than 8,000 enrolled in the Sunday-schools. In the last year over 1,100 were received upon confession of their faith in sixty-one churches and missions alone. Sixty Italian-speaking pastors are employed; twenty-three lay workers, thirty-two visitors, and over 350 American volunteers are regularly engaged in the work of sixty-seven churches and missions reporting. Large funds have been invested in the permanent equipment of this work (\$350,000 in twenty-eight churches and missions). The progress of these Presbyterian Italian churches and missions in the matter of self-support is highly encouraging; forty-seven churches and missions reported over \$14,000 contributed for all purposes in the last year. Over \$75,000 annually is being contributed toward this work by Presbyterian churches and home mission agencies, not including funds made available by the Presbyterian Board of Education, funds contributed by the Presbyterian Board of Publication and Sabbath School Work for colportage and publication, nor funds contributed for the maintenance of the Italian Department in the Bloomfield Theological Seminary, New Jersey, and for schools and seminaries in other parts of the country. At least \$100,000 annually is being contributed by the Presbyterian Church in the U. S. A. for this work of evangelization among Italians, over and above the amounts contributed by its Italian-speaking constituency.

### AUSPICES AND ADMINISTRATION

The Presbyterian Church in the U. S. A. has at this time no unified approach to this field of evangelization nor central administrative agency. Work among Italians is largely carried out under the auspices of the presbyteries or local churches, and in two cases is directly administered by synods (state-wide organizations). Over twenty Presbyterian Italian churches and missions are directly under the auspices of a local church, and this type of work is increasing in favor.

The Board of Home Missions, through its Immigrant Work Office, with headquarters in New York, endeavors to survey the whole field and to keep in touch with all Presbyterian work among Italians. It maintains in this office a card catalog of all such enterprises in which are collated the annual statistics of churches and missions. The Board, however, has no administrative responsibility, excepting as hereafter mentioned under its industrial parish plan, and employs no field representative whose time is exclusively devoted to Italian evangelization. In the fiscal year ending March 31, 1916, the Board of Home Missions disbursed approximately \$32,000 for Italian evangelization, or 38.5 per cent. of its total appropriation for immigrant work.

### PERMANENT CONFERENCE ON ITALIAN EVANGELIZATION

In the spring of 1916, at a Conference on Italian Evangelization held at Princeton, New Jersey, which included both Italian-speaking pastors and workers, and representatives from presbyteries and home mission agencies concerned, steps were taken looking to the setting up of a Permanent Conference on Italian Evangelization. It was proposed that delegates to this Conference include all pastors and missionaries of the Presbyterian Church in the U. S. A. who are regularly and definitely engaged in work with Italians, together with representatives of presbyteries and synods concerned, the boards of the church, and other

agencies. For the present, biennial conferences will be held. Standing committees will be elected as follows:

1. Survey of the field.
2. Literature and publications.
3. Education.
4. Fraternal relations.
5. Community service and evangelism.
6. Program and arrangements.

The General Assembly of the Presbyterian Church in the U. S. A. has given its approval to this plan, which will bring about a greater unity in Presbyterian work among Italians. The method is original in that it proposes a conference not of Italian-speaking pastors and workers alone, but of all those who are definitely interested in Presbyterian work with Italians. By this method, it is felt, the various points of view will be harmonized and a better understanding brought about.

#### TYPES AND CONDUCT OF WORK

Among seventy-four churches and missions for which data is available, it is of interest to note that seventeen are conducted as organized churches, thirty-six as missions, and twenty-one as departments of established American churches. This latter, or departmental work, in many cases is most encouraging in its efficiency. Where Italian communities have grown up about well-established American churches, an Italian-speaking pastor has been added to the staff and departmental work has been begun. Frequently, as in the case of John Hall Memorial Chapel, the Church of the Sea and Land, and Spring Street Church in New York, and Olivet Institute in Chicago, the facilities of well-equipped institutional churches have been placed at the service of the Italian community. Presbyterian work among Italians has now happily outgrown the primitive mission stage. Among seventy-six churches and missions, only ten are housed in a hall or store. Thirty-four have separate church buildings or chapels, and thirty-two share the equipment of older American churches. In a number of city and suburban communities, new and beautiful buildings have been erected for Italian communities. The First Italian Church, Philadelphia, the Italian churches in Germantown, the Presbyterian Italian Mission at Bernardsville, several churches in Newark, Holy Trinity Church and the Church of the Ascension in New York are all illustrative of excellent new buildings erected for Italian evangelization.

The Board of Church Erection has shared in the building of a number of churches and chapels employed for Italian evangelization. While new buildings are seeking to provide facilities for educational and social work, full recognition is being made of the Italian's interest in a reverent place for worship. Nearly all Presbyterian Italian churches and missions engage in educational or social work. Forty-two report English classes for men. Twenty have English classes for women. Twenty-two have civic clubs. English in nearly all cases is used in the Sunday-school.

#### PARISH METHODS

While Presbyterian work among immigrants recognizes the importance of a sympathetic approach to the various racial groups, and that Presbyterian churches and missions employing a foreign language are indispensable, it also recognizes the increasing implications of community life and interests. Its objective is not only a work of evangelization projected from such churches and missions and in a foreign language, but the establishing of a Christian community life. This latter aim necessarily calls for the coordination of many forces and a larger and more comprehensive undertaking. Under the leadership of the Immigrant Work Office of the Board of Home Missions, industrial communities are being ministered to through the so-called parish plan, which federates all Presbyterian churches or agencies in a given community and supplies additional leadership and increased facilities which may be used in common by the churches or missions at work in the field. Thus in the Range Parish, in an iron ore producing region in Minnesota, where there is a population of from 6,000 to 10,000 Italians, a staff of five parish workers is employed in addition to the regular pastors of Presbyterian churches on the Range. This staff includes two Italian-



speaking pastors whose work is sustained and strengthened in this larger fellowship. The American Parish in New York, under the direction of Rev. Norman M. Thomas, includes two Italian communities with a population exceeding 100,000, with four centers of Presbyterian Italian work, two being fully organized Presbyterian Italian churches, the third an Italian department, and the fourth a settlement or neighborhood work with an Italian constituency.

#### TRAINING SCHOOLS

The Bloomfield Theological Seminary at Bloomfield, New Jersey, with an academic and collegiate department, has a department especially for the training of an Italian-speaking ministry. Italian-speaking students, however, are enrolled in Dubuque, Princeton, Auburn, and McCormick Theological Seminaries and other schools. The Home Missions Committee of the Presbytery of New York has established a graduate training course for lay workers and is offering to a group of college women courses in "Immigrant Backgrounds," including the Italians, with instruction in the Italian language. In 1917 this training course will be carried on under the auspices of Teachers' College, Columbia University, and will be open to all who fulfil the conditions of matriculation.

#### PUBLICATIONS

The Board of Publication and Sabbath School Work of the Presbyterian Church in the U. S. A., Philadelphia, publishes an Italian religious weekly, *L'Era Nuova*, Rev. Francis J. Panetta, Editor, 114 East 116th Street, New York City. The Board also issues Sunday-school cards and has other religious literature in the Italian language.

### E. MISSION WORK AMONG ITALIANS IN CANADA

By REV. F. C. STEPHENSON

*Secretary Young People's Forward Movement, Missionary Society, Methodist Church, Canada*

The Methodist and Presbyterian Churches are the only Protestant denominations which have organized mission work among the Italians in Canada. The Presbyterians have missions among this race in Montreal, Sault Ste. Marie, and Winnipeg. The Methodists carry on work among them in Sidney, B. C.; Montreal, Toronto, Hamilton, Niagara Falls, Welland, Thorold, North Bay, and Copper Cliff. In all of these places, regularly appointed and, for the most part, ordained Italian missionaries are in charge of the work. In other places throughout the Dominion mission work is being conducted among European foreigners, among whom are many Italians.

In Toronto the work is carried on in three centers and may be classified under three heads, namely, educational, institutional, and evangelistic, and is typical of what is being done in a modified form in other places. The educational work includes kindergarten classes in each center, a primary class at Elm Street Church, and night classes for adults in all branches. The institutional work consists of clubs for boys and girls, sewing classes, athletic and gymnastic exercises, mothers' meetings, also citizen and musical associations for the young men. The evangelistic effort consists of regular Sunday preaching services, Sunday-schools, private conferences, tract distribution, and open air services.

The Italians in Toronto, and for the most part throughout Canada, came from Sicily and Calabria, though there are quite a number who claim northern Italy as their birthplace. They are an industrious people and most of them engage in heavy labor, or work in fruit or small grocery stores. Others pursue the same varieties of occupation as our own English people. The majority are illiterate, but very bright and ambitious. They have artistic temperaments, are naturally very religious, and, though born Roman Catholics, have little love for the Church of Rome, and are in danger of becoming atheists unless early brought under the influence of some church that will inspire their confidence.

Housing conditions among them are not satisfactory. They live in the most congested areas in the city and in the poorest houses, which are usually overcrowded with the children of the family and men boarders. One result of our work among the Italians in Toronto has been the movement from the separate Catholic schools to the public schools. Many scores of families are sending their children to the public schools, to which they now pay their taxes. There is no assimilator like the public school, and we hope this movement will continue. In many other respects our work among the Italians is producing most gratifying results.

There is no class of European immigrants among whom missionary work is so successful as among the Italians. A larger number have been converted and are leading upright Christian lives. Their migratory habits disorganize our work somewhat at certain seasons of the year, but wherever the Christian Italians go they carry the leaven of the gospel with them. From the construction camps of the north, from the cities of the far west, from the trenches in Flanders, and from the army in the homeland, come cheering words testifying to the permanent blessings received by thousands who have come under the influence of the gospel in Canada.

## F. WORK AMONG THE ITALIANS BY THE AMERICAN BIBLE SOCIETY

By REV. W. I. HAVEN, D.D., *Secretary*

In 1834 the Board of Managers of the American Bible Society became perplexed with the problem of immigration from Europe into the United States, and decided that these strangers could not be left without the Bible, of which many of them knew nothing whatever.

Accordingly the secretaries were ordered to obtain from the British and Foreign Bible Society Scriptures in Polish, Swedish, Dutch, Portuguese, and Italian. The report of 1837 shows that thirty-one Italian Bibles and Testaments were put in circulation in the United States. The growth of this work can be more quickly understood by noting the number of Italian Scriptures issued in each tenth year since that date. In 1837 it was 31; 1847, 289; 1857, 753; 1867, 1,494; 1877, 4,499; 1887, 6,786. This seems to have been the real commencement of a large influx of Italians, for in 1897 the number of Italian Scriptures put in circulation was 20,427. In 1907 the number was 38,282. There has been steady increase until the beginning of the war. The last year before the war broke out the number was 101,779 volumes. The figures for the report of 1917, eighty years since the work began, are not yet available, but the report of 1916 shows issues in Italian in the United States of 95,581 volumes. The falling off is probably due to the fact that a considerable number of Italians returned to their native land to go into the army.

These figures show one thing which is repeated again and again by the agents of the Society. Rev. Dr. Eckard, secretary of the Atlantic Agency, writes from Philadelphia: "In general there has been more success with Italians than with any other nationality of Europeans who come to the United States." The same sentiment is expressed in other words by Rev. Dr. Kirkbride, secretary of the Northwestern Agency, who says, "No class of foreigners are more accessible to the gospel and give quicker and fuller response to the gospel teachings, than the Italians."

Our reports of the work among Italians for the year 1916 have come from the secretaries of the nine agencies of the American Bible Society, and the fields from which they report work among Italians are as follows: Rev. Dr. Eckard at Philadelphia: Pennsylvania and New Jersey. Rev. Mr. Porter, Richmond, Va.: Virginia, West Virginia, Georgia, and Florida, the most important work for Italians in this field being in Florida. Rev. Dr. Broome, secretary at Cincinnati, Ohio, reports work for Italians in Ohio and at Birmingham, Ala. Rev. Dr. Kirkbride, the secretary at Chicago, has carried on work among Italians, especially in Illinois, in Minnesota, in Wisconsin, and adjacent regions. Dr. Ragatz, secretary of the Agency at Denver, Col., reports good work in St. Louis, Kansas City, Denver, and some of the mining regions of Colorado, besides the

states of Montana, Idaho, and Utah. The Rev. J. J. Morgan, secretary at Dallas, Texas, reports several correspondents and a number of voluntary workers in Louisiana, Texas, Arkansas, and Oklahoma. The number of Italians in these four last-named states is estimated at 95,000. Rev. Mr. Mell, secretary of the Agency at San Francisco, reports that there were no Italian colporteurs at work this year, but the coast cities have been carefully canvassed in the three years previous. The work among the Italians this year has been conducted by two colporteurs and eight other workers who were engaged in general Bible distribution. These sold about 3,000 volumes in Italian. Mr. Mell adds that 100,000 Italians scattered along the Pacific Coast have been carefully served to the extent of the ability of the Agency during five years past. Rev. H. J. Scudder, secretary of the Eastern Agency, having headquarters in Brooklyn, has the assistance of several Italian ministers who make a point of giving a certain amount of time to Bible distribution among their compatriots. In this way Scriptures were circulated in Harlem, in different parts of Westchester County, and on Long Island, during 1916, amounting to 673 Bibles, 2,770 Testaments, and 13,121 Gospels, a total of 16,564 volumes.

As we said above, full returns for the year 1916 are not yet available, so that a general view of the circulation in the whole of the United States is not possible. The work of these agencies among Italians is carried on by Italians so far as Italian colporteurs can be found to do the work. It has been increasingly difficult to find men suited for this work in recent years because of the number of missions and evangelical churches which need the assistance of every thoroughly converted Italian they can find for their local work. It is the experience of the secretaries, however, that to attempt to circulate Scriptures among Italians through people of another race is very disappointing. Where a thoroughly converted Italian could persuade and convince a number of men and women in every place and induce them to buy Testaments or at least portions or Gospels, requests from a man of another race, even speaking a little Italian, would be immediately rejected. In many parts of the United States the Bible Society agencies have partly avoided this difficulty by making arrangements with wide-awake Italian pastors to give a certain amount of their time to Bible distribution. The Bible Society supplies them with Scriptures without charge and gives them a liberal discount on Bibles which they buy for their people, and they make it a point to take the books to the outlying districts and let them go for less than cost, if necessary, provided there is a serious willingness to read them. In this way the pastors increase their circle of acquaintance, and the people gradually become accustomed to reading the Words of Life.

Work among the Italians is not without obstruction, and sometimes violent opposition. During the past year Mr. Morgan reports that at Bryan, Texas, some priests came in, gathered up all the Bibles and Testaments in town, and made a grand bonfire. The spirit of the Italian pastor at this place, as well as of the people who lost their Scriptures, is seen from the fact that he immediately sent to Mr. Morgan, ordering a second shipment of Scriptures to take the place of those which had been burned.

At Denver, Colorado, one Sunday morning a mob of Italians surrounded the evangelical church with the purpose of killing the pastor. It seemed for a time that he could not escape. A dozen policemen, however, made a valiant fight and succeeded in saving his life. Such disturbances are not frequent.

It is pleasant to know that the work of Bible distribution has rapidly sown the seed of permanent growth. In Denver the evangelical Italian church is said to be the largest such church connected with the Methodist Episcopal denomination throughout the world, and this church was built up by the cooperation of home missionaries with the Bible Society's colporteurs. Mr. Sibilio, now the pastor of the Spring Street Church in New York City, was a colporteur of the American Bible Society in Denver. As little by little a group of Bible readers collected about him, his work was followed up by mission workers, with the result which has been mentioned. In Cincinnati and in Cleveland, Ohio, there are strong and influential Italian churches which have grown in the same way from the small groups of Bible readers brought together by the colporteurs of the Bible Society. Dr. Kirkbride of Chicago, writing about his work in 1916 among the Italians, mentions Mr. Malta, who was working at Kensington,



Illinois, as a colporteur of the American Bible Society. The Reformed Church asked the Bible Society agent to allow Mr. Malta to give part of his time to work in their mission. From this labor sprang the Italian church at Kensington, Illinois, connected with the Reformed Church in the U. S. A., and making rapid growth.

Another case of the same character is the Italian Presbyterian Church at Hibbing, Minn., which grew out of the work of a colporteur of the American Bible Society, the Presbyterian Home Mission Board undertaking the work and following it up energetically. Another of the Bible Society's Italian colporteurs, Mr. Lizzi, is working at Virginia, Minn., with the prospect of a church of Italians being organized there very soon.

This hasty glance at the work of the American Bible Society for Italians in the United States suggests that the field is most comprehensive and encouraging, that a certain amount of progress has already been made in evangelizing these interesting people, and finally, that the greater the cooperation between home missionaries and the Bible Society laborers, the more thorough and permanent are the results of sowing the seed.

## G. THE AMERICAN TRACT SOCIETY AND THE ITALIANS

By JUDSON SWIFT, D.D.

*General Secretary*

The American Tract Society is carrying in stock about 250 titles in the Italian language. The Italian hymnal, both word and music editions, has had a large circulation, totaling 48,000 copies. *Pilgrim's Progress* in Italian has had a circulation of 5,000 copies in the past few years. The total circulation of books, tracts, and hymnals in the Italian language reaches a grand total of 1,250,000 copies. During the past four years seven colporteurs have been working among our Italian population, and over 30,000 copies of books and tracts have been distributed.

From our records, going back as far as twenty years, we learn that upwards of 350,000 volumes have been circulated in Italian, and the colporteurs working among the Italians during the past four years have made in round numbers 75,000 family visits, and held about 500 meetings. It is understood, of course, that the holding of meetings is the most limited part of their work, as their principal and almost sole duty is to go from house to house, and also address themselves to individuals wherever they meet them. The Tract Society has no colporteur missions or churches.

## H. THE Y. M. C. A. AND IMMIGRANTS

By PETER ROBERTS, PH.D.

The Y. M. C. A. will next summer complete a decade of special service to immigrants coming to North America. It owes an answer to the Christian church and to the nation of what service it has rendered immigrants during this time. This article aims to do this.

In the fall of 1907 a special secretary was put in charge of work for immigrants. By conferences with European and Canadian representatives of the Y. M. C. A., secretaries were stationed at twelve European ports, six Atlantic, and two Pacific ports. The work of these men was so coordinated that a man leaving Liverpool, or Naples, or Libau, met representatives of the Y. M. C. A. at many points en route, and found himself at destination with a card of introduction to the secretary of the local branch or a corresponding member. A Pole who knew not a word of English remembered the letters, Y. M. C. A., and meeting them at Fiume, New York, and Chicago, placed confidence in the men who wore caps with the letters on them, and found guidance, help, and direction when in difficulty. The three men on Ellis Island serving the Y. M. C. A. have command of twenty-three different tongues or dialects. The organization has conducted twelve experiments on board ships crossing the Atlantic by placing men to work among immigrants. The service is worth while, and we hope a way

to finance such a work will be found when the tide of immigration becomes normal. One of the many by-products of the present war is the complete disorganization of the port work in Europe and Canada conducted by the Y. M. C. A.

The second step in the program of service is the manning of points of distribution, such as Philadelphia, Pittsburgh, Buffalo, St. Louis, Detroit, Chicago, San Francisco, etc. Immigrants coming to these centers by main railroad routes from ports of landing are dumped by the government and left to their own wits. At these points vultures watch for prey. The depot secretaries protect the newcomer, they cooperate with the police, in some instances are clothed with police power, and are in alliance with trustworthy car conductors and expressmen, and in every way try to defeat the cunning devices of men who rob and cheat the immigrant. When immigration is normal, fifty such men could well be stationed and render valuable service to immigrants at points of distribution.

The third and greatest part of the program is the intensive work done in immigrant colonies in North America. This part of the program has four distinct aims:

1. To teach the foreign-speaking men the English language. A special course of instruction has been prepared for this work, issued by the Association Press. Thousands of men have learned to talk, read, and write our language in these classes, and at present no fewer than 30,000 people of forty-two different nationalities or dialects, are being taught. Students in colleges, clerks, and foremen—men of all classes—are enlisted to teach, most of whom give their services free of charge. It is missionary work of the first importance.

2. The advanced course in English comprises civics, by which the alien is prepared to take out his naturalization papers. Thousands have been and are still being helped to pass the examination conducted by the court, and on several occasions, both east and west, the judges on the bench have spoken most enthusiastically of the effort, not only as help to aliens, but also as reacting upon their work, making it more agreeable and pleasing.

3. The alien should know something about the history of America, the men and women who have made the nation, the form of government, the customs and institutions of the country, the standards which obtain on the continent, and the opportunities awaiting them and their children in the "land of opportunity." This information is imparted to the newcomers by slide and reel, in halls and parks, in schools and on highways. Last year the work was done by 110 associations, and an estimate of the people reached in these gatherings was 500,000.

4. The foreign-speaking people bring with them to North America much that deserves conservation. The Association tries to open an avenue of self-expression to these people. Hence branches of the Y. M. C. A. all over the land plan and carry out concerts, entertainments, and socials, to which come representatives of as many as twenty-five distinct peoples, most of whom witness friends taking part in the entertainment. Peoples of various groups are given the chance to meet each other and meet native-born men who believe in democracy and the kingdom of God. These cosmopolitan meetings have brought together representatives of nations now at war, and they have broken bread together, joined their voices in singing our songs, and joined hands and hearts in pledging allegiance to the Stars and Stripes.

From these services, meeting the needs of immigrants, as well as rendering service to the state and nation, many spiritual experiences have come. The centers established in foreign-speaking colonies have been rallying places for the best among the group to come together; many of them have sought higher spiritual realities; many have been led to closer affiliation with the church of their fathers; some Bible classes have grown out of them; and in a hundred ways the secretaries in charge of the work have had, through personal interviews, opportunities to render the highest possible service man can give his brother.

# I. DISTRIBUTION OF ITALIANS (FOREIGN-BORN AND NATIVE-BORN OF FOREIGN OR MIXED PARENTAGE) BY STATES,

ACCORDING TO CENSUS OF 1910

Maine .....	4,588	Missouri .....	21,118	Nevada .....	4,012
New Hampshire ..	2,942	North Dakota ...	1,365	Washington .....	16,576
Vermont .....	6,617	South Dakota ...	1,603	Oregon .....	6,819
Massachusetts ....	130,577	Nebraska .....	4,840	California .....	102,618
Rhode Island ....	42,864	Kansas .....	5,630	Tennessee .....	3,758
Connecticut .....	89,773	Delaware .....	4,529	Alabama .....	4,676
New York .....	739,959	Maryland .....	11,169	Mississippi .....	3,859
New Jersey .....	191,849	Virginia .....	4,069	Arkansas .....	2,652
Pennsylvania .....	298,554	West Virginia ...	21,183	Louisiana .....	42,911
Ohio .....	62,332	North Carolina ...	770	Oklahoma .....	4,069
Indiana .....	9,140	South Carolina ...	548	Texas .....	14,013
Illinois .....	116,685	Georgia .....	972	Montana .....	8,001
Michigan .....	24,753	Florida .....	7,413	Idaho .....	2,627
Wisconsin .....	13,240	Kentucky .....	2,545	Wyoming .....	2,489
Minnesota .....	13,007	Arizona .....	2,189	Colorado .....	14,190
Iowa .....	7,560	Utah .....	4,228	New Mexico .....	22,826

# J. ITALIAN POPULATION OF LEADING CITIES AND THE PERCENTAGE OF THE TOTAL POPULATION ACCORDING TO CENSUS OF 1910

City	Italian Population	Percentage	City	Italian Population	Percentage
Albany .....	3,278	3	Milwaukee .....	4,788	1
Baltimore .....	8,473	2	Newark .....	35,861	10
Boston .....	49,753	7	New Haven .....	*30,000	22
Buffalo .....	19,123	5	New Orleans .....	18,581	5
Bridgeport .....	*25,000	24	New York .....	544,449	11
Chicago .....	74,943	3	Philadelphia .....	76,734	5
Cincinnati .....	3,924	1	Pittsburgh .....	22,258	4
Cleveland .....	16,989	3	Providence .....	*30,000	13
Detroit .....	8,092	2	St. Louis .....	12,002	2
Jersey City .....	20,691	7	San Francisco .....	29,081	7
Los Angeles .....	6,461	2	Washington .....	4,553	1

# K. LOCATION OF ITALIAN AGRICULTURAL COLONIES IN THE UNITED STATES

**ASTI, CALIFORNIA.** A colony of northern Italians, engaged in vine culture, produces 13,240,000 gallons of table wine a year. Six small towns in the vicinity are inhabited mainly by Italians, owning 5,000 acres of land and working 10,000 more. These Italians are from Tuscany and Piedmont. They acquired land at \$50 an acre and it is now worth \$200.

**ALEXANDRIA, TENNESSEE,** is in the cotton belt. Fifty families from northern Italy are working plantations there.

**BRYAN, TEXAS.** There are from 300 to 350 Italian families, 25,000 souls. This colony was founded twenty-five years ago by railroad laborers who sent for their families and friends as they earned the passage money. More than one half of the families own their own farms of from 30 to 160 acres on which they raise corn and some cotton. The entire colony owns a district covering eighteen square miles.

**BOOMER, WEST VIRGINIA,** contains over 500 Italian families, mostly Calabrians and Sicilians. The people live in cheap company houses almost entirely isolated from outside influences. A quick workman earns \$5.00 a day in the

\* Estimated, 1917.



soft coal mines, but the work is dangerous. Twenty-four men were recently killed by an explosion. The Italians here feel keenly the lack of proper school advantages for their children. It is estimated that there are between 8,000 and 10,000 Italians in the soft coal regions of West Virginia, lacking all Americanizing influences.

CANASTOTA, NEW YORK. About 15,000 southern Italians are raising onions and celery on what was previously waste land and are making it pay very well.

AUSTIN GULFPORT, NATCHEZ AND VICKSBURG, MISSISSIPPI. There are several groups of families from Bologna and vicinity that are successfully raising cotton.

DAPHNE AND LAMBERT, ALABAMA. There are small colonies in which every family possesses from ten to twenty-five acres of land and raises sugar and cotton.

DICKINSON, TEXAS. This is a community of 500 Sicilians who are doing market gardening. Their prosperity is swelling the numbers in the colony.

HAMMONTON, NEW JERSEY, has a population of nearly 4,000 Italians profitably engaged in raising berries, peaches, and vegetables. One Italian made \$15,000 from his peach crop the past year.

INDEPENDENCE, LOUISIANA. The Italian colony here has a good location on an island in the Mississippi River, sixty-five miles north of New Orleans. There are about 200 Sicilian families from the province of Palermo, who raise strawberries. Eighty own their farms of from 20 to 80 acres. They cleared the land themselves and it now yields them incomes of \$75 to \$100 an acre.

Of the success of Italian immigration in Louisiana, some idea may be gained by the following letter from C. L. Bush of Independence (Lord, Trenor, and Barrows, *The Italian in America*, page 72): "Twenty years ago land could be bought in and around the town for \$1.00 to \$5.00 per acre that is now selling readily at \$25 to \$100 per acre. One tract here of 1,500 acres sold twenty-five years ago for \$1,600. Two hundred acres of it was sold a few weeks ago for \$10,400. One will ask what was the principal cause of the development. The answer must be the Italian immigration, which has come here and improved the conditions in respect to production. The majority of farmers have done away with negro labor. Why? Because the negroes are generally shiftless, whereas the Italian laborer is a success. The question of his desirability as a citizen is often asked. I can say that thus far, in our twelve or fifteen years' experience with them, they have given no trouble to any one. They are prompt to pay their debts at the stores, meet their paper at the banks when due and often before. I do not think there is a case on record in this parish where the state has had to prosecute them for a crime or misdemeanor, and that is saying a good deal, when we consider that there are 150 to 200 families living here and every berry season probably 500 more come to assist in harvesting the crop."

KNOBVIEW, MISSOURI. Contains fifty families who left Sunnyside, Arkansas, after malaria broke out there. Twenty of the Italian families have joined them. All have good homes and have paid for their land, which is worth \$50 an acre. The men divide their time between working their fields and on the railroad. This colony was founded under the auspices of the Roman Catholic Church.

MARSHFIELD, MISSOURI. Contains another agricultural Italian colony composed of Tyrolese, men accustomed to mountain life, who find this region of the Ozark Mountains particularly congenial to them. They raise cereals and live stock.

SOUTHEASTERN TEXAS. There is a number of small colony groups of Italians working in the rice fields and lumber camps. Round about the cities of Galveston, Houston, Austin, San Antonio, and others are to be found settlements of Italians who devote themselves to market gardening.

SUNNYSIDE, ARKANSAS. This colony was founded by Austin Corbin and Prince Ruspoli, but great misfortunes due to climate and location, where strict sanitary precautions should be observed, have driven large numbers of Italians from the locality. There are still one hundred families, tenants of the estate, who remain because of the large profits in growing cotton. One man, after

working a number of years, returned to Italy with \$8,000 in his pocket. Many others are not so fortunate but spend a large part of their profits in trying to keep in good health. The company that runs the colony has charged the Italians exorbitant prices for land, tools, and farm animals, even as high at the very beginning as \$160 per acre, this sum payable after twenty years, if so desired.

**TONTITOWN, ARKANSAS.** Father Bandini took a group of Italian fugitives from Sunnyside twenty years ago to this region in the Ozark Mountains which he had previously carefully examined. The land was a wilderness of scrub pines. The Italians cleared the land and are now, after two decades, successfully raising apples, peaches, grapes, and all kinds of vegetables. Each of the eighty families owns its own land and house. Each family possesses from 20 to 160 acres. The community life centers about Father Bandini, the church and the parish school he has built there. In strong contrast with Sunnyside, there is here good air, good water, and a climate similar to that in Italy.

**ST. ELENA, NORTH CAROLINA.** This is another agricultural colony of fifteen Venetian families induced to come to this region by the North Carolina Truck and Development Company. Each family was sold ten acres at an average price of \$30 an acre, a sum far above the land's value at that time.

**VALDESE, NORTH CAROLINA.** A colony of 400 Italians from the Waldensian valleys in Italy, who went there to found a religious colony. Uncleared pine land was sold the pioneers by a land improvement company. The Italians made the best of the situation, cleared the land, and now raise corn, grapes, fruits, vegetables, and cow peas for fodder. About sixty families are there at present, most of them owning their land. Shortly after the establishment of the colony, a cotton mill was built which now employs 500 young men and women, a good many Americans among them, who prefer the factory to the farm. Consequently the farms are not so well tilled as formerly. The Waldensian Church, which was built by the Italians themselves (the only work done by an outsider was that of a certain section of the roof), is the center of the community life.

**VINELAND, NEW JERSEY.** This region has forty square miles of territory occupied by 7,000 Italians, each family holding from ten to 160 acres. This colony is one of the oldest in the country, having been established by Cavaliere Secchi De Casale, an Italian patriot, in 1873. The sandy soil is adapted to grape culture, garden truck, and fruit. The farmers find their markets in New York and Philadelphia. The Italian houses are well built, furnished with carpets, American furniture, and pianos. These homes are worth from \$1,000 to \$7,000.

There are also innumerable smaller groups of ten to fifteen and even thirty families scattered through the South and West. Near San Francisco these groups are engaged in market gardening, and the women and children work in the fruit canneries. About Salt Lake City, Utah, are also to be found small groups of Italians engaged in market gardening. In Louisiana there are ten small towns near New Orleans containing from ten to one hundred families engaged in market gardening and cultivation of sugar cane and cotton, while in the regions of Tampa and Pensacola, Florida, there are numerous small Italian settlements devoted to peach-growing or making of cigars.

# L. DIRECTORY OF PROTESTANT ITALIAN MISSION STATIONS OR FIELDS IN UNITED STATES

## I. BAPTIST

- |                                |                               |
|--------------------------------|-------------------------------|
| <i>Massachusetts</i>           |                               |
| 1. Boston (First)              | 47. Syracuse                  |
| 2. Boston (Second)             | 48. Utica                     |
| 3. East Boston                 | 49. White Plains              |
| 4. Framingham                  | <i>New Jersey</i>             |
| 5. Franklin                    | 50. Camden                    |
| 6. Haverhill                   | 51. Hoboken                   |
| 7. Hyde Park                   | 52. Milburn                   |
| 8. Lawrence                    | 53. Newark                    |
| 9. Lynn                        | 54. Orange                    |
| 10. Mansfield                  | 55. Passaic                   |
| 11. Milford                    | 56. Silver Lake               |
| 12. Monson                     | 57. Trenton                   |
| 13. Springfield                | <i>Pennsylvania</i>           |
| 14. Wakefield                  | 58. Jeannette                 |
| 15. Worcester                  | 59. Pittsburgh                |
| <i>Connecticut</i>             | 60. Philadelphia              |
| 16. Ansonia                    | 61. Philadelphia (Settlement) |
| 17. Bridgeport                 | 62. Scottdale                 |
| 18. Bristol                    | 63. Uniontown                 |
| 19. Hartford                   | <i>Vermont</i>                |
| 20. Southington                | 64. Barre                     |
| 21. Meriden                    | <i>Michigan</i>               |
| 22. Norwich                    | 65. Detroit                   |
| 23. New Haven (First)          | <i>West Virginia</i>          |
| 24. New Haven (Second)         | 66. Boomer                    |
| 25. Shelton                    | 67. Longacre                  |
| 26. Waterbury                  | <i>Ohio</i>                   |
| 27. Wallingford                | 68. Youngstown                |
| 28. Winsted                    | 69. East Youngstown           |
| <i>Rhode Island</i>            | 70. Cleveland                 |
| 29. Providence (First)         | <i>Florida</i>                |
| 30. Providence (Second)        | 71. West Tampa                |
| 31. Natick                     | <i>Louisiana</i>              |
| <i>New York</i>                | 72. Amite                     |
| 32. Batavia                    | 73. Independence              |
| 33. Brooklyn (First)           | <i>Texas</i>                  |
| 34. Brooklyn (Strong Place)    | 74. Beaumont                  |
| 35. Buffalo (First)            | 75. Dickinson                 |
| 36. Buffalo (Second)           | 76. Galveston                 |
| 37. Buffalo (Cedar Street)     | 77. Houston                   |
| 38. Gloversville               | <i>Wisconsin</i>              |
| 39. Mount Vernon               | 78. Racine                    |
| 40. New York (First)           | <i>California</i>             |
| 41. New York (Second Avenue)   | 79. Los Angeles               |
| 42. New York (Judson Memorial) | 80. Fresno                    |
| 43. New York (Bronx)           | <i>Oregon</i>                 |
| 44. Ossining                   | 81. Portland                  |
| 45. Port Chester               | <i>District of Columbia</i>   |
| 46. Rochester                  | 82. Washington                |

## II. CONGREGATIONAL

- |                                  |                |
|----------------------------------|----------------|
| <i>California</i>                |                |
| 1. *San Francisco (Green Street) | 5. Kensington  |
| <i>Connecticut</i>               | 6. New Britain |
| 2. Branford                      | 7. *New Haven  |
| 3. *Bridgeport                   | 8. Saugatuck   |
| 4. *Hartford                     | 9. Stony Creek |
|                                  | 10. Torrington |



# CONGREGATIONAL—(Continued)

- |                             |  |   |
|-----------------------------|--|---|
| <i>Connecticut</i>          |  | 29. Stonington                              |
| 11. *Waterbury              |  | 30. Virginia                                |
| 12. Winsted                 |  | 31. Westbrook                               |
| <i>Illinois</i>             |  | <i>Massachusetts</i>                        |
| 13. *Chicago (Ewing Street) |  | 32. *North Plymouth                         |
| 14. *La Salle               |  | 33. *Pittsfield                             |
| 15. Oglesby                 |  | <i>New Jersey</i>                           |
| 16. *Spring Valley          |  | 34. Cliffside                               |
| † <i>Maine</i>              |  | 35. *Grantwood                              |
| 17. Biddeford               |  | 36. Jersey City                             |
| 18. Hallowell               |  | 37. *Northvale                              |
| 19. Livermore Falls         |  | <i>New York</i>                             |
| 20. Lewiston                |  | 38. Brooklyn                                |
| 21. Mexico                  |  | 39. Buffalo                                 |
| 22. Millinocket             |  | <i>Rhode Island</i>                         |
| 23. Millinocket (East)      |  | 40. Providence (Silver Lake Region)         |
| 24. North Jay               |  | 41. §House of Good-will, Boston, Mass.      |
| ‡Portland                   |  | 42. §Endicott House, Worcester, Mass.       |
| 25. Rockland                |  | 43. §Emerson House, Chicago, Ill.           |
| 26. Riley                   |  | 44. §Bethlehem Institute, Los Angeles, Cal. |
| 27. *Rumford                |  |   |
| 28. Smith's Crossing        |  |   |
- \* A regularly constituted church.  
† Missions in Maine are branches of American churches without Italian workers.  
‡ A union enterprise.  
§ Settlements under Congregational auspices without attached missions, yet serving Italian groups with religious purpose.

## III. EVANGELICAL ASSOCIATION

- |                 |                       |
|-----------------|-----------------------|
| <i>Illinois</i> | <i>Wisconsin</i>      |
| 1. Chicago      | 2. Milwaukee          |
|                 | 3. Racine and Kenosha |

## IV. LUTHERAN

1. Philadelphia, Pa.

## V. METHODIST EPISCOPAL AND METHODIST EPISCOPAL, SOUTH

- |                                  |                      |
|----------------------------------|----------------------|
| <i>New York</i>                  |                      |
| 1. Albany                        | 24. Hillsville       |
| 2. Astoria                       | 25. New Castle       |
| 3. Buffalo                       | 26. Oakmont          |
| 4. Dobbs Ferry                   | 27. Philadelphia     |
| 5. Elmira                        | 28. Pittsburgh       |
| 6. Frankfort                     | 29. Reading          |
| 7. Jamestown                     | 30. Scranton         |
| 8. New York (East Side Parish)   | 31. Wilkesbarre      |
| 9. New York (Five Points)        | <i>New Jersey</i>    |
| 10. New York (Corona)            | 32. Jersey City      |
| 11. New York (Jamaica)           | 33. Newark           |
| 12. New York (Jefferson Park)    | 34. Paterson         |
| 13. New York (People's Home)     | 35. Rahway           |
| 14. New York (Bronx)             | <i>Connecticut</i>   |
| 15. New York (Washington Square) | 36. Middletown       |
| 16. Rochester                    | 37. New Haven        |
| 17. Schenectady                  | <i>Massachusetts</i> |
| 18. Syracuse                     | 38. Boston           |
| 19. Troy                         | 39. Fall River       |
| 20. Utica                        | <i>Ohio</i>          |
| 21. Yonkers                      | 40. Youngstown       |
| <i>Pennsylvania</i>              | 41. Columbus         |
| 22. Altoona                      | <i>Illinois</i>      |
| 23. Clearfield                   | 42. Chicago          |
|                                  | 43. Joliet           |

V. METHODIST EPISCOPAL AND METHODIST EPISCOPAL, SOUTH—(Continued)

- |                  |                     |                   |                      |
|------------------|---------------------|-------------------|----------------------|
| 44. Baltimore    | <i>Maryland</i>     | 52. Pueblo        | <i>Colorado</i>      |
| 45. Cumberland   |                     | 53. Denver        |                      |
| 46. Indianapolis | <i>Indiana</i>      | 54. Butte         | <i>Montana</i>       |
| 47. Portland     | <i>Maine</i>        | 55. San Francisco | <i>California</i>    |
| 48. Providence   | <i>Rhode Island</i> | 56. Birmingham    | <i>Alabama</i>       |
| 49. Wilmington   | <i>Delaware</i>     | 57. Kansas City   | <i>Missouri</i>      |
| 50. Tampa        | <i>Florida</i>      | 58. St. Louis     | <i>Texas</i>         |
| 51. New Orleans  | <i>Louisiana</i>    | 59. Thurber       | <i>West Virginia</i> |
|                  |                     | 60. Welch         |                      |

VI. PRESBYTERIAN (U. S. A.)

- |                                     |                     |                                |                   |
|-------------------------------------|---------------------|--------------------------------|-------------------|
| 1. Auburn                           | <i>New York</i>     | 41. McKeesport                 |                   |
| 2. Binghamton                       |                     | 42. Midland                    |                   |
| 3. Brooklyn (Gregg Chapel)          |                     | 43. Norristown                 |                   |
| 4. Brooklyn (Elton Street)          |                     | 44. Old Forge                  |                   |
| 5. Brooklyn (Central)               |                     | 45. Philadelphia (First)       |                   |
| 6. Endicott                         |                     | 46. Philadelphia (Second)      |                   |
| 7. Middletown                       |                     | 47. Philadelphia (Tioga)       |                   |
| 8. Mount Kisco                      |                     | 48. Pittsburgh                 |                   |
| 9. New Rochelle                     |                     | 49. Pittston                   |                   |
| 10. New York (Labor Temple)         |                     | 50. Roseto                     |                   |
| 11. New York (East Harlem)          |                     | 51. Salemville                 |                   |
| 12. New York (Holy Trinity)         |                     | 52. Scranton                   |                   |
| 13. New York (Ascension)            |                     | 53. Windber                    |                   |
| 14. New York (Calvary)              |                     | 54. New Alexandria             |                   |
| 15. New York (Sea and Land)         |                     |                                | <i>New Jersey</i> |
| 16. New York (Spring Street)        |                     | 55. Asbury Park                |                   |
| 17. New York (Madison Square)       |                     | 56. Bernardsville              |                   |
| 18. New York (Covenant)             |                     | 57. Beverly                    |                   |
| 19. New York (John Hall Memorial)   |                     | 58. Burlington                 |                   |
| 20. New York (Bethlehem Chapel)     |                     | 59. East Orange                |                   |
| 21. New York (Church of the Gospel) |                     | 60. Elizabeth                  |                   |
| 22. Nyack                           |                     | 61. Garfield                   |                   |
| 23. Pleasantville                   |                     | 62. Hammonton                  |                   |
| 24. Port Chester                    |                     | 63. Jersey City                |                   |
| 25. Rochester                       |                     | 64. Montclair                  |                   |
| 26. Rome                            |                     | 65. Newark (East Side)         |                   |
| 27. Schenectady                     |                     | 66. Newark (Olivet Chapel)     |                   |
| 28. Solvay                          |                     | 67. Newark (Friendly Center 4) |                   |
| 29. White Plains                    |                     | 68. Newark (Friendly Center 5) |                   |
|                                     | <i>Pennsylvania</i> | 69. Paterson                   |                   |
| 30. Berwick                         |                     | 70. Plainfield                 |                   |
| 31. Bristol                         |                     | 71. Princeton                  |                   |
| 32. Chester                         |                     | 72. Red Bank                   |                   |
| 33. Clairton                        |                     | 73. Riverside                  |                   |
| 34. Dunmore                         |                     | 74. Trenton                    |                   |
| 35. Easton                          |                     | 75. Vineland                   |                   |
| 36. Edge Hill                       |                     |                                | <i>Minnesota</i>  |
| 37. Germantown                      |                     | 76. Chisholm                   |                   |
| 38. Greensburg                      |                     | 77. Virginia                   |                   |
|                                     | <i>Pennsylvania</i> | 78. Eveleth                    |                   |
| 39. Hazelton                        |                     | 79. Gilbert                    |                   |
| 40. Johnstown                       |                     | 80. Hibbing                    |                   |
|                                     |                     | 81. Keewatin                   |                   |
|                                     |                     | 82. Mountain Iron              |                   |

## VI. PRESBYTERIAN (U. S. A.) —(Continued)

### *Illinois*

82. Chicago (Olivet Institute)
84. Chicago (Italian Christian Institute)
85. Chicago (First)
86. Chicago (Church of Our Savior)
87. Chicago (Samaritan House)
88. Chicago (Center Mission)
89. Chicago (Burr Mission)

### *Ohio*

90. Cincinnati
91. Cleveland (West Side)
92. Cleveland (Beckwith Memorial)
93. Bellaire
94. Steubenville

### *Indiana*

95. Clinton
96. Gary

### *Massachusetts*

97. Quincy
98. Somerville

### *Michigan*

99. Calumet
100. Detroit

### *West Virginia*

101. Clarksburg
102. Follansbee

### *California*

103. San José

### *Colorado*

104. Trinidad

### *Delaware*

105. Wilmington

### *Maryland*

106. Baltimore

### *Wisconsin*

107. Hurley

## VII. PROTESTANT EPISCOPAL

### *Massachusetts*

1. Boston
2. East Boston

### *Connecticut*

3. Hartford
4. New Haven

### *New York*

5. New York (San Salvatore)
6. New York (Sant' Ambrogio)
7. New York (Saint Mark's)
8. New York (Ellis Island)
9. New York (Calvary)
10. New York (Grace)
11. New York (Bronx)
12. New York (Saint John's Cathedral)
13. New York (East 111th Street)

14. New York (Staten Island)

15. New York (Brooklyn)

16. Oyster Bay

### *Pennsylvania*

17. Easton (First)
18. Easton (Second)
19. Philadelphia (First)
20. Philadelphia (Second)
21. Philadelphia (Third)

### *Maryland*

22. Baltimore

### *Michigan*

23. ....

### *Illinois*

24. Chicago

## VIII. REFORMED IN U. S. A.

### *New York*

1. Newburg
2. Union Hill

### *New Jersey*

3. Hackensack

## IX. UNITED PRESBYTERIAN

### *Pennsylvania*

1. Mount Pleasant
2. New Kensington
3. Pittsburgh (First)
4. Pittsburgh (Second)
5. Wilmerding

### *Rhode Island*

6. Providence

### *California*

7. Los Angeles

### *Washington*

8. Tacoma



M. STATISTICS OF ITALIAN WORK BY SEVERAL DENOMINATIONS IN THE UNITED STATES\*

DENOMINATION	Number of Churches or Missions Doing Italian Work.	Number of Italian Church Members	Number of Church Schools with Italian Pupils	Number of Italian Church School Pupils	Salaries Italian Work- ers engaged in Italian work.	Total Contributions of Italian members for all purposes.	Total expenditure of the denomination for Italian work.
Baptist (Northern Convention) ..	82	2,750			60	\$9,000	\$69,030
Congregational .....	44	983		1,000	19	961	13,279
†Evangelical Association .....	3						
Methodist Episcopal and							
†Methodist Episcopal, South.....	60	5,241†	42	4,927	52	7,357‡	45,000
Presbyterian in U. S. A.....	107	4,800		8,000	70	14,253	100,000
†Protestant Episcopal .....	24						
†Reformed in U. S. A.....	3						
†United Presbyterian .....	8						
Total .....	326	13,774	42	13,927	201	\$31,571	\$227,309

\* Table does not include many fields cultivated, and large sums of money expended by local churches are not reported.

† Statistics not included, except for the number of churches or missions.

‡ Of this number, 1,839 are probationers.

§ The sum reported by 46 churches.

## N. SURVEY OF ITALIAN WORK IN NEW YORK CITY, 1912

BY REV. HOWARD V. YERGIN

This is the latest available summary of Protestant work for Italians in Greater New York. While made five years ago, it will serve as a basis in measuring the growth of work with Italians since that time.

DENOMINATION	Total number Missions	Number Reporting	Form of Work		Founded	Type of Building			Annual Cost	Congregational Contributions	Stone, etc.	Dept.	Independent	Value of Independent Buildings	Paid Workers	No. Native Pastors				
			Mission	Department		Organized	1904	1904-1909										1910-1912	Added last year	Total Membership
Presbyterian . . . . .	11	11	0	7	4	0	7	4	270	1,114	1,493	\$22,440	\$2,282	2	6	3	\$130,000	14	11	Also have neighborhood house.
Baptist . . . . .	7	6	1	3	2	5	0	1	55	946	680	9,537	717	1	4	1	45,000	14	4	One mission (Harlem) now discontinued. Strong Place Baptist, Brooklyn, has a colporteur for Italians; work not reported here.
Methodist . . . . .	9	9	1	4	4	4	4	1	184	897	951	17,000	1,375	3	4	2	125,000	6	5	York St., Brooklyn, soon to be discontinued.
Episcopal . . . . .	8	5	0	1	4	2	2	1	239	1,190	610	9,373	1,037	1	1	3	320,000	14	6	St. Mark's Chapel, 10th St. and Ave. A, has a new work not included in these figures. Two not reporting. Also have a Neighborhood House.
N. Y. City Mission . . . . .	3	2	0	0	2	2	0	0	54	775	780	20,000	550	0	0	2	335,000	12	2	New work at Olivet Mission not included in these figures.
Brooklyn City Mission . . . . .	2	2	0	0	2	0	1	1	70	190	205	1,900	200	1	1	0	.....	2	1	
Waldensian . . . . .	1	1	0	0	1	0	0	1	0	350	0	600	600	0	1	0	.....	0	1	
Independent . . . . .	1	1	0	0	1	0	1	0	57	62	22	2,000	25	0	0	1	3,700	2	1	Presbyterian, but supported by private enterprise.
United Presbyterian . . . . .	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	One mission, not reporting.
Congregational . . . . .	1	1	0	0	1	1	0	0	14	60	0	2,600	315	1	0	0	.....	1	1	
Total . . . . .	44	38	2	15	21	14	15	9	943	5,584	4,741	\$85,450	\$7,101	9	17	12	\$958,700	65	32	Three new works not included; three not reporting.









